The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder.

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Poetry.

THE ORDINATION.

BY MRS. SIGOURNEY.

Up to thy Master's work! for thou art sworn
To do his bidding, till the hand of death
Strike off thine armor. Not among the gauds,
And pomps, and pleasures of this fleeting world
Is thy vocation. Thy deep vow denies
To hoard its gold—or truckle for its smile,
Or bind its blood-stained laurel on thy brow.
A nobler field is thine,—the soul! the soul!
That is thy province;—that mysterious thing
Which hath no limit from the walls of sense;
No chill from hoary time;—with pale decay
No fellowship—but shall stand forth unchang'd,
Unscorch'd amid the resurrection fires,
To bear its boundless lot of good or ill,
And thou dost take authority to aid
This pilgrim essence to a throne in heaven
Among the glorious harpers, and the ranks
Of radiant seraphim and cherubim.
Thy business is with that which cannot die;
Whose subtle thought the untravel'd universe
Spans on swift wing, from slumbering ages sweeps
Their buried treasures, scans the vault of heaven,
Weighing its orbs of light, and pointing out
Their trackless pathway through the blue expanse,
Tels the red comet in its flaming speed,
And aims to read the secrets of its God;—
Yet thou, a son of clay, art privileg'd
To make thy Saviour's image brighter still,
In this majestic soul.

Give God the praise,
That thou art counted worthy—and lay down
Thy lip in dust. Bethink thee of its loss,—
For he whose sighs on Olivet, whose pangs
On Calvary, best speaks its priceless worth,
Saith that it may be lost. Should it sin on
Till the last hour of grace and penitence
Is mocted out, ah! what would it avail,
Though the whole world with all its pomp, and power,
And plumage were its own? What were its gain
When the brief hour-glass of this life shall fail,
And leave remorse no grave,—despair no hope?
Up, blow thy trumpet! sound the loud alarm
To those who sleep in Zion. Boldly warn
To'scape their condemnation, o'er whose head
Age after age of misery hath roll'd;
Who from their prison-house look up and see
Heaven's golden gate,—and to its watchmen cry,
"What of the night?" While the dread answer falls
With fearful echo down the unfathomed depths:
"Eternity."

Should one of these lost souls
Amid its tossings, utter forth thy name
As one who might have pluck'd it from the pit,
Thou man of God! would there not be a burst
Of tears in heaven?

Oh! live the life of prayer,
The life of faith in the meek Son of God;
The life of tireless labor for his sake:
So may the angel of the covenant bring
Thee to thy home in bliss, with many a gem
To glow forever in thy Master's crown.

For the Episcopal Recorder.

PRAYER AND PREACHING.

Messrs. Editors,—While looking over the admirable sermon of Bishop McIlvaine, preached at the consecration of Bishop Lee, I was reminded by it of a conversation which I had, not long since, with a young brother in the ministry. In the course of it, he spoke of the comparative importance of *praying* and *preaching*, and asserted, that the latter was a mere "accident," while upon the other, the being and perpetuity of the Church depend.

In accordance with this sentiment, he maintained that the chief duty, "the peculiarity" of the Gospel ministry is to offer up prayers, and administer the sacraments. His authority for this somewhat plausible theory, he chiefly derived from other sources than the Scriptures. In reply, I reminded him of the sixth of the 39 Articles, and of St. Paul's declaration 1st Cor. i. 21, briefly remarking, that if preaching be *saving*, it is neither less important than praying nor is it the *chief* duty of the ministry to offer up prayers.

This point is not less conclusively than beautifully exhibited in the following extract from the sermon above referred to.

"As to the relative importance of the preaching of the Gospel and the public worship of the house of God, taking into view the whole object, interest and structure of the Church, it is impossible to make any comparison. You might as well compare the head and the heart of man, in reference to his life. The one is the great means for one set of objects, the other equally essential for another.

"The ministry of the word and the ministry of worship are parts of the same body, equally vital, but of different use. To represent the duty of preaching and hearing God's message in his Gospel, as if it were of subordinate importance as regards the highest interests of the Church and of souls, is as erroneous, as to assign the like place to the duty of maintaining, and attending upon God's worship in the sanctuary. Carefully should both extremes be avoided. We are all, as Christians, '*a holy priesthood to offer up spiritual sacrifices*, acceptable to God, through Jesus Christ.' But the distinguishing and leading charge of the Head of that one and only catholic priesthood, to *the ministers* of the same, is 'go preach the Gospel;' go give light that there may be love; go make disciples that there may be worshippers; go and gather the living stones for the temple and build them together, by the line and plummet of the Word, upon the one corner stone 'elect and precious,' and erect therein an altar composed of hearts renewed and sanctified 'through the truth,' then will follow the sacrifice of thanksgiving and praise unto God for the unsearchable riches of his grace as made known in this Gospel. If the Church, in reference to her communion with God, is called His temple, because therein is the daily oblation of his people's praise and prayer; so also in reference to her influence in enlightening the world through the preaching of the truth, is she represented as the 'golden candlestick, and her ministers as shining stars held in the right hand, and made luminous by the light from the face of the Lord, her sun and glory.'

"In the holy place of the tabernacle, which was a type of the Church in its earthly state, there was the golden candlestick with its seven burning lamps, as well as the altar of incense with its golden censer. These stood equidistant from the entrance to within the veil. While the way into the holiest would have been unhallowed without the one, it could not have been seen without the other. Incense was burning on that altar morning and evening of every day; but let it be marked, it was always at the time when the priest, evening and morning, trimmed and replenished those ever-shining lights. Thus intrinsically was the symbol of a worshipping Church connected with that of a preaching ministry; and thus we are taught by these divinely appointed types to understand that the worship of the sanctuary will be maintained in spirit and in truth, only so long as the Gospel shall be preached in purity and faithfulness; and moreover, that the best evidence of faithful preaching is, when it promotes the offering of the incense of fervent prayer. But hence comes with greater impressiveness the injunction, 'Take heed unto the doctrine.'"

For the Episcopal Recorder.

EXTRACT FROM BISHOP DOANE'S ADDRESS AS PUBLISHED IN THE NEW YORK AMERICAN.

"On the subject of buildings for Sunday Schools, erected in some parishes at considerable cost, the Bishop frankly stated that he did not approve, nor wish to be understood as countenancing, such expenditures. He was indeed, as was well known, more than doubtful of the expediency or benefits of Sunday School instruction—because it was necessarily very superficial, undertaken too often by persons not at all qualified for the duty, and mainly because it tended to discourage what he considered the true church system—the establishment of parochial schools, under the supervision of the Rector, in which the children of the parish could be thoroughly taught both the usual branches of knowledge and the more important knowledge of their religious duties.

"He objected too, to those school houses, as too often used instead of the Church for the performance of religious services; a practice altogether improper, if not irreverent. The Church was the appointed place—God's holy temple—and there, where one existed, and not in any school house, was he to be worshipped.

"The considerations of economy, sometimes presented for this practice, were scouted by the Bishop as unworthy—and his conclusions were strong and earnest against the whole system."

I have read the annexed extract from the address of the Bishop of New Jersey, to his Convention of his Diocese, with great surprise and regret,—surprise, that under the light of 1843, and the experience of the thirty years of the advantages of Sunday Schools, admitted on all hands with blessings on the memory of their founder; any one could "doubt their expediency," much more that a prelate of that branch of Christ's Church which has been emphatically "the nursing mother" of these institutions, should thus, [as "more than doubt" implies,"] authoritatively denounce the whole system,—and I most deeply regret that the Convention should have left it a matter of conjecture whether or not that body adopted the sentiment, for the "more than doubt" thus expressed now comes to the Christian public with the sanction of a distinguished name in the Church, and under the authority of the Convention if silence in this case is to have an affirmative construction and yet I know Episcopalians at large cannot endorse this idea, believing as they do that the system has scattered untold blessings and benefits throughout the christian world. For one, I feel bound thus early to express my dissent from the opinion of the Bishop, and for aught I can know of the Convention of New Jersey.

The Bishop also objects to the erection of houses for the use of Sunday Schools where there is a Church edifice—first on the score of economy—but second and chiefly because they "*may be often* used for religious service." In regard to the first objection—I think the economy and convenience of warming and lighting a room of that kind on occasions of lectures and smaller assemblages, for worship—and for parish business, will in the end quite compensate for the original expense of erection. As to the second and far more important objection; it seems to me a vastly more important consideration that divine worship be rendered and God's truth taught, than the time when, or the place where—the more "often," the better any where: and as a churchman, venerating the consecrated edifice I hope, as I ought—I desire that school houses, whether for the use of Sunday Schools or secular, should be, as they have been, vocal with praises to Him "who dwelleth not in temples made with hands," whenever "two or three are gathered together," whether in a basement or in "an upper chamber." And I look with earnest expectation for the fulfilment of the prophetic promise, read at the opening of our daily services, that "in every place incense shall be offered:" which precious promise is reiterated by the Great Bishop to the Woman of Samaria, "The true worshippers shall worship the Father in Spirit and in truth" without regard to Jerusalem, or its mountain—"For the Father seeketh such to worship him." And that is what His Church seeks, as the important thing, or I have greatly mistaken her teachings. Archbishop Latimer has the following, in one of his sermons before Edward. I subjoin the extract for the purpose of showing, that the spirit of the early Church differed from that of this day in certain quarters.

"It was a goodly pulpit that our Saviour Christ had gotten him here; an old rotten boat; and yet he preached his Father's will, his Father's message out of this pulpit. He cared not for the pulpit so he might do the people good. Indeed it is to be commended for the preacher to stand or sit as the place is; but I would not have it so superstitiously esteemed but that a good preacher may declare the Word of God sitting on a horse or preaching in a tree. And though it be good to have the pulpit set up in churches that the people may resort thither, yet I would not have it so superstitiously used, but that in a common place the Word of God might be preached."

A.

BRITISH AND FOREIGN BIBLE SOCIETY.

This noble Institution held its Anniversary in London on the 3d of May. Among the distinguished personages who appeared on the platform, at Exeter Hall, was the venerable Lord Bexley, the President, the Bishops of Winchester, Chester, and Norwich, besides several other of the nobility, and of the distinguished clergymen of the Established Church. It appears from the Report, that a larger distribution of the Sacred Scriptures had taken place during the past year, than in any former, amounting to *one million* of copies, bringing up the grand total circulation since the formation of the Society to 15,000,000. The entire receipts for the year are stated to be £92,476. 2s. 8d. and the expenditure £86,964. 10s. 6d.

We copy the following extract from the address of the Bishop of Winchester, who moved the printing of the Report.

So is it with us: we send out our Bibles, but it is only by the holy influence of the Spirit of the Lord that they are made effectual to the saving of the nations. Therefore, my lord, I cannot but rejoice at every succeeding opportunity that is here afforded me, of expressing my desire to remain in communion with those who are thus engaged in sending forth the Bible among the nations of the world at large. I say, in sending forth the Bible. When I send the Bible, I know what it is that I am sending. When I send forth the Holy Scriptures, I know, too, what I am not sending. I know, that in sending forth the Holy Scriptures, I am not sending forth the Gospel of man, but the Gospel of Christ Jesus, that I am not sending forth a mixture of error, but the pure word of God. When I send out that word, I know that I am not sending out a Gospel of tradition—that I am not sending out a Gospel of superstition—that I am not sending out a Gospel of corruption—that I am not sending the interpretation of man, but the word of the Lord, simple, pure, and unadulterated, as it came from the hand of God. I have now been for many years an unworthy member of the British and Foreign Bible Society. How many years I have been one of its members I have been reminded by an incident which was referred to in the Report which has to-day been read. We have been informed by that Report, that during the past year Her Majesty the Queen has received an addition to her library of many copies of translations of the Bible put forth by this Society; and this reminds me, that the original present from the British and Foreign Bible Society was transferred to the Royal Library through my unworthy hands, at a time when I had the honour of being in the service of his Majesty George the Fourth as his Librarian. I received that present for his Majesty, and I can only say, that I never placed any volume in his library with so much delight and satisfaction as I did that liberal present from this Society.

THE CONVERTED CHIPPEWA.

The following simple but touching narrative we copy from the reported speech of the Rev. Peter Jacobs, a Chippewa missionary, stationed by the Wesleyans at Hudson's Bay, Canada, which he delivered in London, at the late annual meeting of the British and Foreign Bible Society.

Not later than twelve years back I was myself a Heathen, and worshipped the sun and moon, and did not know there was in the world a book called the Bible. Since that time, however, I have seen Wesleyan missionaries who have been sent to America, and by their preaching have been taught to seek salvation in Christ Jesus. When I first felt the want of the Bible, and this desire of salvation through Christ, I could not pray to God: I could not do so, at that time, in English, and feared that, if I did so in Chippewa, he would not understand my prayer. Nevertheless, I used to attempt to address to the Lord a few words in prayer, the purport of which was, "Oh! God, have mercy upon me, a poor sinner." (Here, and in some other passages of his speech, the Rev. speaker, who is a converted native of that part of the country, delivered the purport of his prayers in the Chippewa language.) After this manner I continued to pray for some time, until I saw Peter Jones, who was once in England, and who spoke in Chippewa. He prayed in Chippewa; and when I saw this, I said, "If God understands your prayers in Chippewa, God can also hear mine." Again, I prayed to the Lord, and said, "Oh, Jesus! thou God and Saviour of the world, I did not heretofore know that which thou hast done for me; but do thou now apply the blessing of thy grace to my heart, that all sin and wickedness may depart from out of it." After this I felt like the wounded deer. You must know that in North America are many hunters, and that they are skilful archers. They shoot the deer in the heart; and, when he feels the wound, he lies down on that side on which he feels the pain, and then, rising again, and restless and suffering, he wanders about, till at last he dies of the pain of his wounds. And this was my case; I felt a pain here, in my heart, and I did not know how to get it out; and so I then prayed another prayer, and cried, "Oh, Jesus! send thy Holy Spirit into my heart, to bear witness with my spirit that I am now received of the Father;" and again, "Oh, Jesus! I will not let thee go till thou bless me;" and at last he took away this heavy burden from my heart, and it was full of peace; and, since that time, I have been endeavouring, in my humble and feeble way, to do what good I could to my countrymen, and have kept, myself, a school of sixty children. In Upper Canada there were, among the natives, thousands who were brought to a knowledge of God; but at that time they wanted the Bible, and could not get it, whereas now they give as much as twenty or thirty pounds every year to the Bible Society, and have got some few Gospels—those of St. John and St. Matthew, translated in the Chippewa language, which are read with a thankful heart by men, women, and children, and with which they would not part for any money. In Hudson's Bay, however, the people are poor, and only deal in furs, and as they are traders, they do not take books, so that if a Bible is wanted there, a poor native could not get one; and in my school of sixty children, the only books I could get were two spelling-books and two Bibles, and the former I was obliged to cut in two, in order to give one part to one class, and the other to another class, and thus I taught the children to read and spell. But when I took the knife to cut the Bibles, that I might give to one the Gospel of St. John and to another the Gospel of St. Matthew, it struck me that it would be wrong to cut the word of God: and I now ask this Society if they cannot give me a few Bibles and Testaments? And if they will, I will go back with a thankful heart and tell my countrymen that British Christians have given them books to read, and that they need not now cut their books any longer, for that every child shall have a Bible and a Testament of his own. With this hope, and in the desire that my humble efforts may thus be blessed, I shall return home to my country, in a few days, to read to my fellow-countrymen that blessed word which has made yourselves so happy, so noble, and so rich.

The Resolution was then carried; Lord Bexley having, in the name of the Society, promised Mr. Jacobs that his appeal for copies of the Scriptures should not be made in vain.

HASTY ADMISSION TO THE CHURCH.

The following admirable remarks on this subject, we copy from Bishop Meade's annual address to the late Convention of his diocese.

It will be observed that during the past year, as well as that preceding it, the additions to the communion have been large beyond all former years. This is to be ascribed to the sovereign grace of God, working by the means of divine appointment, on the more diligent use of which the more abundant blessing is usually bestowed. In no previous years have the labors of our ministry in preaching the word and offering up prayers, not only in the large and consecrated temples of religion, but from house to house and in other places, been so abundant; in none have the ministers associated together so much in preaching the word, line upon line, and precept upon precept, for several successive days and nights. While the success attending such diligent use of means encourages us to perseverance, in the hope of the continuance of great grace from above, we should not be unmindful of attendant dangers. Among the dangers belonging to such a season of great effort and proportionable success, is that of a too hasty admission to full communion with the Church, of those who, it is hoped, will be saved. Although I am confident that the gospel was never more faithfully preached, nor the qualifications for confirmation and the Lord's Supper more faithfully set forth, than during the period of which I am speaking, and which I trust will still be continued to us, yet it may not be amiss to warn my brethren of the ministry against the temptation of speaking peace too soon by admitting hastily the newly awakened converts to sealing ordinances. If such do not prove true friends of God and faithful soldiers of Christ, then are they enemies, and the more dangerous because admitted in the guise of friends within the camp. It is not the number but the valor of soldiers which constitutes the strength and effectiveness of an army. Numbers, even of inefficient soldiers, only serve to retard the motions and diminish the power of the brave, and render the defeat more probable. So it is in the Church of God; those who are added to it, without being added by a true conversion to the Lord himself, are likely to prove only dead weights to it. God's ministers have ever found these to be the greatest hinderers to their work. Old and experienced ministers have declared, that while they had often cause to regret giving encouragement to hasty professions of religion, they had never repented of advising a little delay, in order to more thorough examination and preparation. The relative positions of the different denominations of Christians in our land, and the anxiety to add to their numbers, together with the desire of each individual minister to increase his own body of communicants, tends much to promote this evil. In times of unusual interest, when the cry from many hearts is "what must I do to be saved," there is the temptation strongest to say too speedily—partake of the ordinance of God's Church, and to add—come and partake of them with us, and join with us in the everlasting covenant and we will do you good. This fear of losing and desire of gaining new converts who are undecided as to the choice of a communion, has probably contributed no little to betray ministers into the error of removing scruples which, in some cases, had better been encouraged for a time, and to lead some to be more ingenious to persuade the awakened that they are already Christians, than faithful to declare what it is to be truly Christians.

Against yielding to such temptations I would affectionately warn my brethren.

From a Correspondent of the London Records.

TRACTARIANISM.

Oxford, May 22.—The sensation created here last week by Dr. Pusey's sermon at Christ Church cathedral, in which the Rev. Professor avowed his faith in consubstantiation and the doctrine of the mass, has been increased to-day by the announcement that a copy of the discourse has been demanded by the University authorities, with a view to examination and probable censure. It is stated that Dr. Pusey has, however, requested two days for consideration *before* complying with the request, and that it is conjectured that he intends to plead the circumstance of the sermon having been preached in his own cathedral at Christ Church, of which, as Professor of Hebrew, he is a canon, as a reason for exemption from the cognisance of the academical authorities.

I send a copy of the *Oxford Chronicle*, which contains a fair analysis of the the sermon, reading *con* for *trans*-substantiation.

M. A. OXON.

DR. PUSEY'S PUBLIC PROFESSION OF ROMAN CATHOLIC DOCTRINE.

On Sunday last Dr. Pusey preached to a large congregation at Christ Church, and publicly and without reserve professed and taught the great fundamental doctrine of the Roman Catholic Church, namely, *Transubstantiation*. The text was that which describes the institution of the Lord's Supper by our Lord—Matt. xxvi., 26, 27, 28; compared with John vi., 54. Dr. Pusey took these texts in the literal sense in which the gross-minded Jews and uninstructed disciples took them, and for which they were rebuked by our Lord. In the first part of his sermon, Dr. Pusey adopted the precise line of argument employed by Dr. Wiseman in his volume published in the year 1836, and which consisted of lectures delivered at the English College at Rome. Following Dr. Wiseman, Dr. Pusey maintained, that on consecrating the elements of bread and wine, a change took place, into the *mode* of which it was presumptuous to enquire, but which we were to regard as a wonderful mystery, that it should be bread and wine, and yet the very body and blood of Christ. In support of these statements Dr. Pusey quoted the language of the Council of Trent, Session xiii., c. 3 and 4. It may be remarked here, that Dr. Turton, the able and learned Dean of Westminster, in his work on the Eucharist, has ably criticised the principles of interpretation adopted by Dr. Wiseman, but of these criticisms Dr. Pusey took not the least notice.

The concluding part of the sermon was on the *Communication of the Remission Sins*; and here the reader will perceive comes the awful and practical part of the subject. *Transubstantiation* is not a barren, inoperative speculation, but constitutes a system of divinity, and determines the whole character of the revelation of God's will to man;—and Dr. Pusey went necessarily the whole length of the argument, and labored to show, that the "Remission of Sins" referred not only to the atonement on the cross, by the one offering of the body of Christ, but also to the celebration of the Lord's Supper; here again he quoted "*the ancient Church*" as authority. This doctrine is also maintained in Tract 90, as we noticed at the time, this Tract asserting, "what there is nothing in the XXXI. Article against the mass in itself, or against its being an offering for the remission of sin, when considered as a continuation of Christ's sacrifice,"—P. 63, first edition.

Consistently with these views, Dr. Pusey, in practically applying his subject, spoke of the Lord's Supper, as the means of continuing and maintaining the spiritual life imparted in baptism; and urged to more frequent communion both on the part of "the *holy*" and of *sinners*: the former that they may enjoy an antepast of heaven; the latter, that they might, peradventure, obtain the remission of sins.

It is with grief amounting to horror that we give these facts to the world: that these doctrines are utterly subversive of the Christian scheme, of the Divine method of justification, every one acquainted with the Scriptures and holding the Articles of the Church knows: we condemn not our Roman Catholic brethren in holding them; they take them on the authority which they recognize as paramount, and we can only hope and believe for them, that rays of saving light penetrate through the obscuring cloud of error; but when Dr. Pusey, and others in the Established Church, who have subscribed Protestant Articles, and affirmed the sufficiency of Holy Scripture—when such, by remaining in the Church, and holding posts of honor and profit, adopt and teach the doctrines of Rome, we feel indignant that the most solemn obligations should be violated, and a flood of corrupting error poured forth.

We would not reproach Dr. Pusey, or be guilty of a shadow of injustice toward him, but if we were not aware of the extent to which self-deception obtains, and as a consequence, the deception of others, we should feel warranted in saying, that this sermon betrayed great disingenuousness. Dr. Pusey, while attempting to make out that John vi. supported his literal interpretation of our Lord's words in his text, altogether omitted to observe two things; first, the promise of life to "every one *that believeth in the Son*!" and, secondly, by a strange, and it would seem almost wilful, shutting of his eyes, he made no reference to the principle of interpretation of this, and similar texts supplied by our blessed Lord himself, in the verses and chapters immediately connected!

The Jews, and the disciples in this chapter (John vi.) understood our Lord's words, respecting "eating his flesh, and drinking his blood," literally: the Jews questioned, and the disciples murmured; but what was the explanation and teaching of the Master?

"*It is the spirit that quickeneth; the flesh profiteth nothing.* THE WORDS THAT I SPEAK UNTO YOU, THEY ARE SPIRIT, AND THEY ARE LIFE." John vi. 63. And if Dr. Pusey had turned back a leaf or two, he would have found our blessed Lord, in his sublime and beautiful discourse, and discovery of himself to the women of Samaria, speaking of *water* as he afterwards spoke of *bread*,—"a well of water springing up unto everlasting life;" at the well at Samaria, water was employed as a symbol; after the miracle of feeding 5000, bread was made the sign of blessings to be obtained not by sacraments, but by believing the truth:—"*He that heareth my word, and believeth on him that sent me, hath everlasting life;*" and this is the sum of Scripture teaching, and has the solemn sanction of our Lord's intercessory prayer: "*Sanctify them through thy truth,* THY WORD IS TRUTH." But we must stop, recommending our readers to-morrow to afford themselves the pleasure and profit of reading the first six chapters of St. John's Gospel; in so doing they may become wiser than poor Doctor Pusey and his Council of Trent.

If these remarks seem to require any apology, we will just add it, in a sentence applied by Dr. Turton to the work of Dr. Wiseman, from which the sermon was drawn:—

"It contains so many false principles, so many erroneous statements, so much incorrect reasoning, so many inconsequential conclusions, that he was compelled to point them out under a sense of imperative duty."

CORPORATE LIFE OF CHRISTIANS.

The following extracts are taken from an article intended as a review of "Maurice's Kingdom of Christ," contained in the March No. of "the London Churchman's Monthly Review." The remarks of the Review upon the principal topic here discussed—the Corporate Life of Christians—are worthy of all attention:—

There is *one false Principle* which lies at the very root of Mr. Maurice's errors, as it also forms a fundamental tenet in the delusions of Tractarianism and of Popery; the notion, namely, that the Christian life is not an individual or personal, but a *Corporate* life;—a spiritual life *in* and *from* the Church; a notion which wretchedly inverts those important theological truths, that the Christian man receiving his spiritual life individually from his Divine Head, and being made alive unto God in Christ, has *then* and *therefore*, communion with his brethren, and enters into his relations with them as a member of a spiritual society or church. For this popish principle, by reversing the order of these truths, breaks their connexion, and destroys the vitality of both:—it robs the Saviour of His honour, by putting the Church in his place; deprives the Church of its real strength and beauty, under the pretence of exalting it; and opens the floodgates to an Now this false principle appears more or less throughout Mr. Maurice's book,—not anywhere as a formal proposition to be proved by argument, but as an axiom taken for granted,—or rather as an idea silently influencing all his thoughts and reasonings, manifesting itself when an opportunity occurs for its display, and giving a colouring and character to his speculations even when its presence is not evidently perceived. It is indeed the life and soul of his treatise. It is the clue to much of his philosophy, as well as to his theology, introducing a sort of semi-realism into the former, as it does into the latter a semi-popery.

It is true that Mr. Maurice appears not to have adopted this pernicious dogma in the full and baneful sense of Roman or Oxford Popery. Nay, he might seem to be discarding it when he wrote the following sentences:—

"The worth of Protestantism consisted in this that it asserted the distinct position of each man, affirming that he was a person, and not merely one of a mass. This truth had been working itself out into clearness for many centuries, but the process was a strange and painful one." &c.—(Vol. ii. p. 93.)

But, notwithstanding such admissions, the whole tenor of his book shows that he looked with some suspicion, at least, on this individualizing work of Protestantism; while the value to be attached to quotations like the above may be estimated by considering the simple fact, that Mr. Maurice absolutely forbids the Christian man to offer up *an individual prayer*—a prayer for himself—for the supply of his own need, whether of body or soul! What will our readers think of the following specimens?

"A particular man wants to obtain certain blessings; he therefore asks them of Him who he believes can bestow them. To many persons this proposition seems self-evident; whoever doubts it is an enemy of common sense. Nevertheless it is, I believe, at war with the experience of every religious man. He learns very soon that passionate eagerness to get some good thing for himself, be it fine weather, for the sake of his crops, or the salvation of his soul, is not a help to prayer, but the greatest possible hindrance to it."—(Vol. ii. p. 42.)

Or again:—

"The individual prayer is not the highest and most essential prayer, but rather is no prayer at all."—(Vol. ii. p. 44.)

Or again:—

"The idea of prayer and the idea of a Church can never be separated."—(Vol. ii. p. 54.)

What avails it then for Mr. Maurice to acknowledge that each Christian is forsooth a *person*, and not merely one of a mass;—that he has an individual conscience, and an individual faith;—when he cuts him off from a personal communion with his Lord, and declares that individual prayer is no prayer at all, and that he has not himself fellowship with the Father, and with the Son, but only fellowship with a Church which has that privilege collectively? We do not care to conceal that we read the expressions quoted above with a mixture of indignation and disgust. We thank God, His blessed word most emphatically contradicts such miserable dogmas. We find there that sinful men, like ourselves, did in all ages repeatedly offer up individual prayers, for either temporal or eternal blessings, of which they felt the need, and which they desired individually for

themselves;—and that such prayers, so far from being no prayer at all, were effectual to the obtaining of their desires. While the examples of Eliezer at the well of water—of Jacob in alarm at his brother's coming,—of Jabez,—of David,—of Hezekiah,—and of the hundreds who, suffering under divers diseases both of body and soul, cried unto the Son of Man, "Lord, save me!" "Lord, if thou wilt, thou canst make me clean!" "Lord, remember me when thou comest into thy kingdom"—while such examples remain on record in our Bibles, how can men presume thus to dogmatize, and to thrust off the individual soul from having access to its God!

As we believe that it is this very notion of a Corporate life, that has led to the more detailed errors of the Church system, as set forth at some length in Mr. Maurice's book, it will be necessary to dwell a little upon its development, and to observe to what issues, under his guidance, it will conduct our steps.

There is indeed something that strikes us at once as radically bad in the very *manner*, in which Mr. Maurice sets about his exposition of the kingdom of Christ, which occupies the most important portion of his book,—a fundamental defect *in limine*, (the eldest-born of his Corporate-life principle,) from the fatal effects of which it is scarcely possible that he could have rescued his system, even had his theology been otherwise of a sounder character,—we mean the low and degraded place which he has assigned to the Holy Scriptures. This indeed was a necessary consequence of the plan which he chose to adopt; for having assumed that the kingdom of Christ is a visible, universal Society, manifesting itself by certain visible, universal signs or practices, he seems to take for granted, that in delineating the nature of this kingdom, nothing more can be requisite than to enumerate and explain these visible signs. These signs are, as mentioned before, Baptism, the Creeds, the Liturgy, the Lord's Supper, and Episcopacy: all of which must, in his argument, be considered essential, indispensable signs of the spiritual Society,—all of which, taken as outward facts or practices in the Church, must be regarded as collectively constituting its very existence, conveying all its privileges, and affecting all that it has to do. But when these have thus pre-occupied the ground, what place is left for the Scriptures? Our Author seems rather at a loss to know what to do with them. He sometimes places them among the *signs* of the Church (vol. ii. p. 227,) and sometimes does not. (Vol. ii. p. 285.) But at the best he declares their office to be an explanation of the other signs, and this just the only thing which is left for them to do. Mr. Maurice, then, does not cast aside the Scriptures,—by no means! he thinks to lay honour upon them. Yet he significantly remarks that the Bible is addressed, not to men in general, but only "*to men in a church*, and can be *interpreted only by the ministers of the church:*" and therefore the Bible is not with him a supreme and sovereign authority, but an instrument, and subordinate, of the Church. Mr. Maurice, indeed, will nominally put the two on an equality—"I have supposed the Bible and the Church to be mutually interpreters of each other." (Vol. ii. p. 270.) But all experience shows that such an equality of supreme authorities cannot in practice exist; and that if the Bible is not placed absolutely above the Church, it will virtually be shut out from authority altogether.

It is not to be wondered that this grand error of looking first at the Church and its outward functions, instead of at the Bible and its doctrines, extends itself from the general plan to the several particulars of its exposition. Had we space to dwell upon these particulars, we might extract from them no small amount of false doctrines and preposterous reasoning in illustration of this. But as it is, we must confine ourselves to a few instances.

1. Thus, baptism being looked at only as an act of the Church, baptismal regeneration, in the most naked sense, follows as a matter of course. For our own part, we can hardly recognize any sacramental character in Mr. Maurice's account of the sacrament of baptism. For whatever may be the precise meaning which he attaches to regeneration (and this is by no means clear,) he seems to represent baptism as producing it like a physical or hyper-physical cause, without the slightest reference to any "right, due, or worthy reception." Indeed he makes not the least allusion to any things being required of persons to be baptized; and no one would suppose that Mr. Maurice had ever read such a text, as "if thou *believest* with all thine heart, thou mayest," or the assertion of our catechism that *repentance and faith* are pre-requisites for baptism. It is strange, even to ludicrousness, how absolutely all allusion even to such things as these is omitted in his account of baptism; and how very simple and easy he makes the whole of this controverted subject, *by quietly leaving out one-half of it!* How could a mind like his be satisfied with so one-sided a view? The visible Church, with its outward ordinances set up in the Bible's place, explains the mystery.

2. This same perversion, too, will easily account for what would otherwise seem positively monstrous, namely, that a man of Mr. Maurice's understanding and learning should be guilty of such a theological solecism, as to represent our creeds and liturgy as essential signs of the universal Church; meaning thereby not merely that the truths which they embody have been held by the Church in all ages, (for this would make nothing for his argument,) but that our liturgy and creeds, in their very *form*, are thus essential. And this is gravely argued, without any notice of the necessary result, that the Church of the Apostles—the Church of the first three centuries,—is virtually denied to be a church. And the mere mechanical popish repetition of paternosters and credos, in the darkest ages, is fondly referred to as a subject of congratulation. (Vol. ii. p. 29.)

3. Again, Mr. Maurice's account of the Eucharist is of course very materially affected by his original errors. He seems labouring throughout to make this sacrament the whole sum and substance of Christianity; and here especially delights, as all such theologians do, to wrap himself in mists and clouds.

Mr. Maurice states that this sacrament is "a sacrifice," or "sacrificial feast;"—that hence it, of necessity, requires a sacrificing priest (*πρεσβυτερος* not *ιερευς*) to administer it; and that our Lord is present in it, though not in the way of transubstantiation, or consubstantiation, nor yet in the heart of the faithful communicant. This last view, which he calls Calvinistic, he rejects quite as positively as he does the former two. And as he disparages the efficacy of faith (Vol. ii. p. 98.) while he strongly insists that Christ not only manifests himself to his people in this sacrament, but "*is present there*,"—a plain reader, if he could make anything of Mr. Maurice's statements could hardly fail to be landed in the conclusion, that the truth upon this point was, after all, only a somewhat mystified and sublimated popery.

4. Mr. Maurice's notion of the Christian ministry is naturally closely connected with his doctrine of the eucharist. According to him the Christian minister is a sacrificing priest, a mediator between the people and their God, to present their confessions and to pronounce absolution to them in the name of Christ. His preaching is of use only to explain to the people the meaning of their confession, and of his absolution. (Vol. ii. p. 196.) All this is only just what most of necessity result from the other doctrines, which we have already noticed. But there is one very singular feature in this account of the ministry: namely, that episcopacy is represented not merely as an important, or even necessary, order in the ministry; but as essentially, and singly, the ministry in itself. Mr. Maurice think, it a poor triumph over the Presbyterian to maintain the necessity of the episcopate,—he must make the episcopate to be alone the ministry; priests and deacons being only the bishop's deputies, whom he thinks proper to appoint, and whom, as it would seem, he might dispense with. Mr. Maurice, it is true, offers no proof of this ministerial concentration;—like some of his other tenets he quietly assumes it as a fact which cannot be doubted.

We consider, then, Mr. Maurice's book as a talented but unsuccessful effort to develop and establish that pernicious dogma, which represents the spiritual life of Christian men, to be a corporate life instead of an individual one; and which states men to be members of Christ, because they belong to the Church, and not that they belong to the Church, because they have been made members of Christ. Like many other perverted or inverted truths, this corporate-life dogma may to some appear, at first sight, but a trifling error; while by others it may easily be clothed in an attractive garb, and represented as an important verity, too long forgotten to our cost. But wherever it is admitted, and allowed to work its way, it will assuredly destroy, one after another, the vital truths and habits of personal religion;—it will make men glory in a sound church, with an unsound faith;—it will eventually bring in a system, which, if not popery, will answer all the evil purposes for which popery is designed.

In concluding our remarks, therefore, we would desire to call the attention of our readers to the simple but forcible manner in which our church, in her Articles, meets and opposes this delusion. And as Mr. Maurice, though no great friend of Protestantism, yet admires the Articles of his Church, we hope that he may some day be led to see how irreconcileable his own theory is with their teaching. In contradiction to the corporate-life notion, the Thirty-nine Articles, after having stated what is revealed in Scripture respecting the object of our worship, and declared the rule of faith, proceed at once to enumerate the great and fundamental doctrines of the gospel which emphatically relate to Christians as *individuals*. And it is only after they have fully dealt with these, and have set forth the corrupt nature of man,—his need of justification through faith—his good works as fruits of his faith, and the other individual truths contained in the Articles from the ninth to the eighteenth, that they at length notice the Church, and give a definition of it, which accords exactly with the supposition, so odious to Mr. Maurice, that the Church consists of a number of individual Christians, united in a spiritual body to each other, because they belong individually to Christ; but which, on any other view, must appear singularly defective and unmeaning. The Articles have indeed proved a sore stumbling-block to those who are anxious to exalt what are now commonly called Church principles; and while those who are undermining the truth of our Church feel this contradiction between their principles and hers, it is good for her more faithful members to be sensible of it also, and to cling more resolutely to the simple verities to which she bears witness in these days of error and delusion.

From the Churchman.

BOARD OF MISSIONS.

BOSTON, Wednesday, June 21, 1843.

The Board of Missions met in St. Paul's Church, in Boston, at 9 o'clock this morning. There were present the Rt. Rev. Bishops B. T. Onderdonk, Ives, Doane, Kemper, Whittingham, Lee, and Eastburn, with a large number of clerical and lay members of the Board. The Bishop of New York, the senior bishop present, took the Chair, and the Rev. P. Van Pelt was re-elected Secretary. The Rev. Mr. Harris read the Report of the Domestic Committee, from which we learn that the engagements for the past year had all been met. Over $13,000 were collected on Quinquagesima Sunday, for this department of missions. The report recommended among other things, that an Indian Diocese should be constituted, the proper canons passed by the General Convention, and a bishop for the Indians appointed; also, that the Domestic Committee should be authorized by correspondence and other means, to facilitate future action by the General Convention on this subject. It was stated, that there are now 94 missionaries, and 180 Missionary Stations in the Domestic field. The report was referred to a Committee of 9.

The Rev. Mr. Cooke then read the report of the Foreign Committee. At 11 o'clock, the Rev. Dr. Wainwright announced, that it was the hour appointed for the funeral of Mr. Legare, Attorney General, and acting Secretary of State of the United States; and on his motion the Board took a recess for the purpose of proceeding to Trinity Church and attending the funeral. The burial service was read by the Bishop of Massachusetts, and the Rev. Mr. Watson. The President of the United States, and members of his Cabinet, the Governor of Massachusetts, Mayor of Boston, with a large number of citizens, and the bishops and clergy of the Church in the city, were present at the funeral. It was a solemn and affecting scene. The words of our unequalled burial service touched every heart, and moistened many eyes.

At 12 o'clock, the business of the Board was resumed. The report of the Foreign Committee was concluded, and referred to a committee of five. A communication from the Vestry of Zion Church, Mendon, Illinois, was read by the Chairman. The object of this communication was to express the disapprobation of the Vestry of Zion Church, Mendon, of some views expressed by one of the Editors of the Spirit of Missions, in the March number of that periodical, on the subject of slavery, and to ask the Board to take some action on the subject.

The letter was laid upon the table, and was subsequently called up, when the Board resolved, that they did not consider the communication and memorial from Zion Church, Illinois, as coming within the proper duty of the Board of Missions, and that the signers of the letter have leave to withdraw their memorial.

It appeared to be the universal sentiment that the Board, being entrusted by the Church with the missionary work alone, had nothing to do with the subject of slavery. The Rev. James W. Cooke was appointed a member of the Board in place of the Rev. Dr. Jarvis, who has become a member ex officio by his consecration to the Episcopate. Reports were received from Missionary Bishops, the joint committee on the Spirit of Missions, and the Treasurers of the Domestic and Foreign Committees, which were severally referred to special committees. A committee was appointed to nominate a Secretary and General Agent of the Foreign Committee. The same committee were directed to report on the expediency of allowing the Foreign Committee to fill a vacancy in the office of Secretary.

At 2 o'clock the Board adjourned, to meet again this evening, to hear the annual sermon, and again, at 9 o'clock to-morrow morning, when morning Service will be read, and the holy communion administered. B.

The Episcopal Recorder.

PHILADELPHIA, JULY 1 1843.

CORPORATE LIFE OF CHRISTIANS.—We would call particular attention to the article under this head found in another column of our paper this week. This subject, from the manner in which it manifestly is about to be pressed upon us from certain quarters, demands thorough sifting and investigation. As we remarked last week, Tractarianism does not touch Christianity at a single point, but at every conceivable point. We used to think it the glory of our own beloved Protestant Episcopal Church, that it was not given to change. Every thing in connection with it was stable and settled. It was the Church of the Apostles—the Church of the primitive ages—the Church of the Reformation, and would be the Church of the Millenium. But lo! in these days of modern discovery—when such vast strides have been made in "the science of Ecclesiastical History"—when men who have read a few pages in a half a dozen of the Fathers, think they are wiser than all the Reformers who were so familiar with the whole circle of patristic lore, that they could correct the false translations, and false quotations, made from the Fathers by their accusers from memory—these sons of modern wisdom have discovered that many things are out of joint among us, and would fain introduce sundry improvements into our Church. In their view the Protestant Reformation went too far. They would carry us back some leagues towards Rome. In this one thing they are quite sure that we have gone astray—in supposing that the Christian life is *individual* and *personal*, not a *Corporate* life,—in supposing that any one can have spiritual life *except in and from* the Church. It has been the great effort of our ministry to convince men that they have an *individual* and *personal* concern in the salvation offered in the Gospel. That each one must repent for himself—believe for himself—and come for himself directly by faith to the Son of God for pardon, and life. The ministers of our Church have sought to make men feel their *individual* responsibility, and to lead them by direct *individual* access to their Redeemer, that they may be personally united to him in faith, and clothed with the "white raiment" which his righteousness supplies. Thus united to the Head by justifying faith they become prepared to receive the signs and seals of the Covenant—to receive those blessed sacraments—designed to be, and sure to be, to those who receive them thus prepared, "not only badges or tokens of Christian profession," but, "certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also, strengthen and confirm our faith in him." It has been our aim to show that the believer "receiving his spiritual life individually from his Divine Head, and being made alive unto God in Christ, has *then* and *therefore* communion with his brethren, and enters into his relations with them as a member of a Spiritual Society, or Church." It has also been the practice among us to endeavour to lead Christians to realize that they must live by faith daily on the Son of God—that in him all fulness dwells—and that they must go to him continually to receive of that fulness, go to him as individuals—feeling that they have a personal interest in the matter: that it is not enough to repair at stated seasons to the Sanctuary, and to the Lord's Table with their brethren—they must also go each one for himself in private to the Mercy seat—to the feet of Jesus, and obtain, and keep alive, a personal interest in Christ—that salvation was a personal affair between the soul and Christ.

Now, we are told by these sons of modern wisdom, who have been enlightened in the school of Tractarianism, that all this is wrong. That the true way to be saved is first to be united with the visible Church, and through the Church with Christ—that the plan of salvation is wholly through membership in the visible Church—that the individualising scheme is puritanical—a wretched off-shoot of error—that we can have no other evidence of a personal interest in Christ, only as we stand connected with the corporate privileges of the visible Church—that all grace is conveyed through the sacraments—and that no one can be the recipient of it, unless he be a member of the visible Church.

On this system, of course, preaching is of very little importance. The great business of the minister is to incorporate men into the Church by the sacraments. Thus they become partakers of the corporate life of those admitted to visible membership—and as Christ is the Saviour of the body, which, according to this theory, is the *visible* Church, they are sure of salvation. This is one of the Tractarian dogmas, which some, from whom we had hoped better things, are trying to palm upon us. Never was there a time when we had more occasion to enter into the very depth of devotion, and say, "From all false doctrine, heresy, and schism, good LORD DELIVER US."

Now, as consequences of this false system, men will be exhorted not to be converted—not to repent—not to come directly to Christ, and cast their souls on him—but to join the Church—to receive the sacraments, and thus attain spiritual life. They will be exhorted not to enter into their closet and pray to their father in secret—not to pray for their own individual salvation—and their growth in grace—not to set up a family altar and seek God's presence and blessing on their household—but to attend daily services in the consecrated temple—not to pray not for themselves individually—but for the Church—being assured that if the Church is blessed they will be blessed along with it.

We cannot, at present, dwell on this subject; but we are thoroughly convinced from all the history of the past, and from our own observation, that just in proportion as this theory prevails spiritual life will decay—and Ichabod be written upon the goodly places of Zion.

We by no means lightly esteem the doctrine of the "Communion of Saints." This arises, however, not from visible membership but from a spiritual and common union with Christ the Head. We by no means undervalue the Church—or its blessed ordinances and sacraments. We would give it and them all the elevation and esteem which Christ has given them. But we would not place either the Church or the sacraments in the place of Christ. Christ is our Life—we are permitted to go directly to him, and receive the precious boon from his hand. We want no Virgin Mary—no saints—no sacraments to impart life to us. Christ is our life—our Mediator—our friend—our all! We charge you, ye sons of delusion, put nothing between our souls and Christ. Whatever Christ has ordained for the benefit of his people, we most gratefully receive and will endeavour to use for his glory. But none of these things will we put in the place of Him, or suppose our life comes from them.

THE FIRST ACT OF JOINT WORSHIP IN THE SANCTUARY.—To worship God aright is a matter involving infinite interests: for none will ever enter the celestial temple above, who do not worship the Creator on the earth. And none can be regarded true worshippers on earth, who do not worship God *acceptably*. How important, then, in this act of worship to come before the Most High in the right way. How natural for every one, who is directing his steps to the courts of the sacred temple, then to enquire—"Wherewith shall I come before the Lord and bow myself before the High God?" We here take it for granted that the worshipper is acquainted with the one mediator, and that he is prepared to offer spiritual worship in the Sanctuary. But how shall he begin? What shall be the first act of joint worship with him and the congregation around him? This is not an idle or unimportant question. If there be proprieties in life, and if in our intercourse with our fellow men, it would be a violation of all order and decorum, to disregard these proprieties, must there not manifestly be rules of propriety in relation to the intercourse of a creature with his Creator? and can we suppose that every mode of approach to him will be equally acceptable? Even without the light of divine revelation we might settle this question. But Scripture is not silent on this point. Every worshipper dwelling on this globe is a sinner. Sin, under its very mildest aspect, is awful rebellion against God. What then but humble confession of sin should be the first act of worship in the sinner's approach to the divine footstool? Pray to God when we will, or where we will, this is our first business to confess our sins. Confession is the first act of joint worship, in which a congregation of worshippers should engage. How admirably does the Liturgy of our Church, in this respect, tally with Scripture, and the manifest principles of propriety! As soon as those passages of Scripture, which stand at the beginning of the service, many of which relate to this very duty of confession of sin, are rehearsed by the minister, he proceeds to exhort the people to this duty. Nothing is to be done in the way of worship, till they bow down under a sense of their sins, and openly confess them before God. If any one is too proud to kneel, or too proud to confess himself a sinner, to confess himself such publicly, he cannot join in the service of our Church. Most appropriately does the minister declare, in his exhortation to the people, that: "the Scripture moveth us in sundry places, TO ACKNOWLEDGE AND CONFESS our manifold sins and *wickedness*, and that we should not dissemble, nor cloak them before the face of Almighty God our heavenly Father, but CONFESS them with an *humble, lowly, penitent, obedient* heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy;" that while we ought to make humble acknowledgment of our sins before God at all times, we ought to do it more especially on every occasion of public worship.

A liturgy constructed on this principle will suit every renewed believer, who has been made acquainted with the spiritual character of the divine law, and understands "the plague of his own heart." Such an one sees and feels, that he commits sin enough every day to ruin the universe. That so much corruption still cleaves to him is his constant burden and grief. He daily strives against sin, and earnestly labors to walk in all the commandments and ordinances of the Lord blameless. But alas! the experience of Paul is his own, "the good that I would, I do not, but the evil that I would not, that I do. I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." He never gets beyond confession. An aged and worthy member of our communion, who had been a professing believer for more than half a century, adorning the doctrine of God his Saviour in all things, once remarked in our hearing, "Though I have sought to serve the Lord for more than fifty years, I have never got beyond the CONFESSION. Sunday after Sunday, as I have come to the house of God, I have felt that no language was so appropriate or so exactly adapted to my case as the language of the 'Confession.' Each week I found that I had 'erred and strayed from God's ways like a lost sheep.' Each week I found I had 'followed too much the devices and desires of my own heart, that I had left undone the things I ought to have done, and had done the things which I ought not to have done. And that truly there was no health in me.' Each week, for fifty years, as I have come to the sanctuary I have felt that I could declare with more and more sincerity that I was a 'miserable offender' before God, and that I had no plea to urge but his mercy in Christ. I never expect to get beyond the 'Confession.'" In striking contrast with this acknowledgment, was the remark made to us by a worthy but very mistaken Methodist friend. It was in the early period of our ministry that we became acquainted with him. We were endeavouring to establish the Episcopal Church in his neighborhood, holding services from time to time in school rooms, and such other places as we could obtain. He kindly favored our enterprize, and often attended our services. After having become somewhat familiar with the service, however, he remarked to us, "I cannot fully join in your service, for you ask us to confess on every occasion of worship, that we are great sinners, that there is no health in us. Now I do not feel that I can adopt this language. I believe my sins are pardoned, and that I have attained to a degree of sanctification, which renders praise much more appropriate than confession. I count it my exalted privilege to walk with Jesus and know no sin." This part of our service is certainly not adapted to the feelings of those who believe that they have attained perfection. As for ourselves, with our aged friend we never expect to get beyond the Confession.

TRUTH AND PEACE.—Peace, with its words of kindness—its looks of love, and its deeds of mercy, is what our soul ardently desires. And the older we grow, and the nearer we approach that mystic line which separates the scenes of time from eternity, the more earnestly we long to sit us down under the balmy and outspread wings of this heavenly visitant that is so often scared away by human strifes from this sin-desolated earth. Still, as the rescued and enlisted followers of Immanuel, we are to remain to the end of our course soldiers, and cannot put our armour off till we lay it down at the tomb. We must not let go the integrity of our faith. The truth, at all events, we must adhere to—yea, contend for, and that valiently.

We were particularly interested, a short time since, in reading a little incident related by the Rev. Francis Close, at the Anniversary of the Church Missionary Society, that has a bearing upon this subject.

"Talking of Peace," said Mr. Close, "I was much amused the other day in reading an account of a Brahmin's opinion of peace. Many persons who wished to adopt Christianity, came to him and told him they were desirous of changing their religion; and his first question was, 'How many are there of you that wish to do this? because you must either all turn Christians, or all remain Hindoos—one or the other—any thing for peace.'—Now this is not my doctrine," said Mr. C——, "much as I dislike controversy, and painful as it is to have it, I must own that I think it preferable to retain the truth, and the truth only, than by any compromise to maintain an inglorious peace, and lose the truth."

SECTARIAN STRATAGEM.—We see a great deal of this among many of the Religious Periodicals of the present day. The truth is only partially stated—facts important to the full understanding of statements are perverted, placed in false conjunction, or wholly suppressed. Surmises drawn wholly from the fancy of the writer, are put down as undoubted facts, and inferences are deduced accordingly. We are not surprised when we see these things in popish Journals, for it is an article of their Creed, or a maxim upon which they have always acted, that the end justifies the means. But we are both amazed and grieved when we see this sort of stratagem resorted to by Protestant editors, merely to attain some sectarian end, or to advance the supposed interests of the denomination to which they belong. Does God's truth need such expedients as this to uphold it? Is God's glory to be advanced by such measures? Alas! how few of us write our editorials, and make up our paper, under the solemn pervading impression, that we are treading on the confines of eternity, and that we shall be held responsible at the judgment seat of Christ for the contents of every sheet we send forth. In view of the coming judgment, how vain and paltry a thing does sectarian feeling appear! We shall then want nothing but Christ—nothing but Christ!

The last specimen of this very exceptionable sectarian stratagem of which we complain, that has come to our knowledge, is contained in the "Baptist Record," of June 21st, published in this city.

To understand the matter fully we must premise that Bishop Elliott of Georgia, in giving an account of his visit to St. Simon's Island in his annual address to his Convention, thus speaks of the Pastor of the flock, and what transpired when he was there.

"His labours among the negroes had been attended with decided success, and twenty-one candidates for Baptism were the first fruits of his exertion. Finding that they desired immersion, I determined to carry out the Rubric of the Church and force it upon their notice, that the Ministers of the Church generally poured or sprinkled in Baptism, not because they had any objection to immersion, but because they deemed those modes equally scriptural and far more convenient. I read the Baptismal service upon the bank of the river, proceeded into the water, immersed five, and the prejudice was at once overcome. The remaining sixteen sent a message informing me that they would prefer to be baptized in the Church by pouring. I am thus particular in the statement of this case, because I think that it might be well to pursue, from time to time, a like course in other parts of the Diocese, that the people may understand, that so far as the Episcopal Church is concerned, the real difference between the Baptists and ourselves lies not in the matter of immersion, but in the more vital question, whether our children shall be admitted into the covenant with Christ—whether the promise shall be *sealed*, as St. Peter assures us it was *given*, to our children as well as to ourselves, or whether the more glorious dispensation of the Gospel shall be counted, in this respect, inferior to the dispensation which gendered unto bondage."

We published this account in the Recorder. Shortly after, we saw it noticed in a Baptist Paper, the editor remarking that he presumed that the Bishop performed the rite so unskilfully, that the remaining sixteen became discouraged and thought they would not encounter immersion. The next edition we have seen of the matter is the one to which we have referred in the "Baptist Record," headed, A BLUNDER. Had the accomplished editor of the Record, known Bishop Elliott personally, and once seen the elegance and grace with which he performed even the commonest acts of life, we think he would have hesitated before putting such a caption to an article steeped even as thoroughly as his notion of this matter is, in sectarian spirit. The article is as follows:

"Bishop Elliott attempted to baptize a number of candidates, at St. Simon's Island, some time since, and either through design or incompetency so caricatured, or intentionally perverted, this Scriptural and beautiful ordinance, that a portion of the candidates refused to receive baptism at his hands, and sacrificed their own consciences, by requesting that water might be poured upon them. Truly we have fallen on sad times when "a master in Israel" so wretchedly understands his business."

Now we feel bound in all Christian frankness to deny every position in this statement, and to call upon our brother of the Record for his facts. Will he verify what he has asserted? No Christian man that is acquainted with Bishop Elliott, who is one of the loveliest and brightest ornaments of the Christian faith—beloved and admired by all denominations, would ascribe to him such base and wicked motives as the writer does in the above paragraph. No one who had ever seen Bishop Elliott, would attribute to him physical incompetency. We know not the individual any where who surpasses the Bishop of Georgia, in just and manly proportions of stature, in physical strength, or perfect ease and grace of action. There is not the slightest proof that these negro slaves were either dissatisfied with the Bishop's mode of immersion, or that they in any respect "sacrificed their own consciences" in receiving the sacrament of Baptism by effusion instead of immersion. Their course was just the acting out of human nature—when they saw they could be immersed, they cared nothing about it. Had the Bishop refused to have baptized them in this way, they would have consented to no other mode.

We cannot think that the article to which we have adverted came from the pen of the worthy editor of the Record, but from some indiscreet novice acting for the time in his place, and we trust he will not be slow to make the *amende honorable* in this matter.

A TRULY CHRISTIAN RESPONSE.—A few weeks since, we had occasion to notice some of the very questionable expedients which some editors employed for purposes of sectarian capital—especially the abusive attacks made upon the Episcopal Church. The editor of the "Methodist Protestant," published in Baltimore, referred to our article in a very kind and courteous manner, and acknowledged the truth of the general principles we attempted to establish—that the great interests of Christ's kingdom were not to be promoted in this way. We subjoin the last clauses of his article. Would to heaven that all who love the Saviour, and have received his pardoning grace, were animated with a like spirit!

"We acknowledge our participation in the infirmities of humanity, and rejoice that through sovereign and sufficient grace, we have a heart to be touched by the plea of the Recorder. The God of peace forbid, that we be ever so that we will not appreciate fraternal language, even though it be the language of complaint. A brotherly heart is a gospel privilege; a precious treasure; the gift of our once slain, but now risen and exalted Saviour.

"Controversy is indispensable: men, while they must obtain and diffuse knowledge, must controvert: but controversy and quarrelling are very different. From the latter, the Lord graciously save us all! Let us investigate and discuss the subjects at issue, but let us all avoid wrangling and strife. We most cordially reciprocate the spirit of the Recorder, and will not fail to seek profit from its friendly remonstrances. How happy we shall be to merit and perpetuate its esteem and affection! This is a peaceful morning with us. A forgiven sinner, enjoying a serene sense of the divine forbearance and mercy, we realize a commingling of spirit with the brotherhood, and sincerely desire their peace, welfare, and salvation."

PHILOSOPHY OF THE PLAN OF SALVATION.

It has been intimated to us that we have unintentionally done injustice to this book, by saying in a recent notice of it, that by some it had been condemned as unsound. We referred *solely* to the censures passed upon it by the Editors of the Episcopal Recorder, but we are now assured that their censure was founded on a misapprehension, and was promptly retracted. This retraction we have never seen, and were not aware until this moment that any had been made.—*New York Observer.*

This retraction has never been made, nor have we been convinced that we had been led into any misapprehension in relation to the character and theology of this work. Our strictures upon this volume called forth several communications, one of which we published in connection with editorial remarks. Two of our number read the work with great attention, and fully concurred in the justness of the strictures that had been offered. Our objection, however, was rather to the title, than to the work itself. We thought the book defective. It appeared *to us* that a work on "The Philosophy of the Plan of Salvation," should lay open with the clearness of noonday what that plan was. But so far from this, the simple question how a sinner should be saved on the Gospel plan appeared to be wrapped in mist. There was no clear bringing out of the doctrines of grace in their freeness and fulness—no continual holding up of Christ, as the sinner's only hope—no prominent place given to justification by faith, or the imputed righteousness of Christ as the only ground of the sinner's acceptance. A few weeks since, a copy of the Second Edition of this work was sent to us, in noticing which we remarked that we had not read this copy and therefore knew not what changes the author had introduced into this new edition—but our opinion of the work, as it appeared in the first edition, had not been altered one iota, by the favourable notices it had received from many intelligent quarters.

RECOLLECTIONS OF ENGLAND.

NO. XXIII.

Dear Brethren,—The time of my departure from London was an occasion of real regret. I had been there above six weeks, and had become so much domesticated, that it seemed like going from home again; I had received so many attentions, and so much real kindness, that I could not but look upon it with a real affection. It was on Monday the 20th of June, that I took a final farewell of this immense metropolis. The day before had been one of my days of labour in England. I preached in the morning for my venerated friend, Mr. Pratt, in St. Stephen's Coleman street,—and in the evening at St. Dunstan's, Fleet street. Mr. Pratt's church is one of the neatest and most agreeable in London,—the congregation was very large and serious. It was a privilege to preach the Gospel, to those whose habitual instructions have taught them, to truly estimate, and so highly to value it. From Mr. Pratt, and his son the Rev. Josiah Pratt, Jr., who is also his curate, I received the kindness of fraternal affection. In the evening, I found a large

congregation at St. Dunstan's, which is one of the churches held by Mr. Simeon's Trustees. The Rev. Mr. Aurad the present Rector, has lately succeeded the Rev. Thomas Snow, whom I was very desirous to have seen on account of his favorable introduction to the English edition of the Life of Dr. Bedell. Mr. Snow has removed to the country having exchanged his living with Mr. Auriel. My intervening hours on this Sabbath were passed with my faithful friends—Mr. Seeley and Mr. Burnside, in whose Christian society and intelligent conversation, I have found some of my happiest hours in London. The latter attended me on Monday morning to the railway, and was the last friend from whom I parted in London. I came to this city an entire stranger, having never seen an individual who was there,—and Christian kindness and hospitality without grudging or limit, had waited upon me, so unceasingly, that I formed many attachments. I have there many very dear friends, upon whom I daily look back, in grateful meditation, and whose welfare is bound up with my own, at the footstool of the throne. Among them all, I cannot omit a peculiar reference to the two excellent men whom I have mentioned. Apparent accident threw me into their counting house, for I had no letter to them, and they gave me the hand of brotherly fellowship, and in the most generous and disinterested way devoted their time and their efforts to my comfort. Many of the best opportunities which I had for information and gratification in London, I received from them. Their office is an important centre for the meeting of evangelical brethren, both Clergymen and Laymen, from every part of the kingdom. No man has greater influence perhaps in the great religious concerns of the Church, than the first named of these two gentlemen. Uniting the most unassuming modesty with a very high order of talent, and unusually extensive information, and very remarkable habits of business, he exercises an influence, which neither title nor office could in themselves confer. And no man has more universally the confidence of the evangelical clergy, or is a counsellor and business friend to so large a number probably, as the "Author of Essays on the Church." Whether I shall ever meet these valued men again on earth, is very doubtful. But we shall meet in the Father's Kingdom, where I apprehend, it will be found that few men have been more really or extensively useful to mankind.

I left London on the Birmingham railway, intending to stop at Coventry, and to make a visit at Leamington. But when the train stopped at the former place, the rain was so excessive that I was unwilling to expose myself to it, and went on to Birmingham. At this I was disappointed, for it changed all my plans of journey. But I found it mercifully arranged for me, for my visit there was one of the most agreeable and instructive I made in England. I stopped at the Queen's Hotel, a perfect stranger, and with a lonely feeling which was the greater and more depressing, from my recollections of London which I had just left. After dining I walked out, and my attention was arrested by a handbill on a corner, announcing a meeting of the Auxiliary Church Missionary Society in the town hall, with the name of my respected friend, the Rev. J. W. Cunningham, of Harrow, as one of the speakers. Here was a point of attraction and connexion. I went immediately to the hall, and found my way up the back staircase to the platform, where Mr. C. was seated, and laid my hand upon his shoulder. He was surprised indeed to see me. The business of the meeting was already in progress, and one of the speakers was engaged in his address,—I saw around me upon the platform several clergymen whom I had seen in London, and felt at once all my solitude removed. I was again in the midst of friends. I was soon in for a speech. The town hall of Birmingham I should think the largest and most capacious room which I have seen. It is a magnificent building, and will contain probably 3,000 persons without difficulty. It was nearly filled on this occasion, with a highly respectable looking audience. It was delightful indeed to see such a missionary meeting as this. It was nearly as large as any one that I attended in London. Mr. Cunningham, and Mr. Hodgson of Yorkshire, made very admirable addresses,—and the whole occasion was one of great animation and interest. How immediately Christian fellowship, and the unity of the spirit brings the servants of our Lord into acquaintance with each other! Here we had a common bond, and a common subject of interest, —and we felt a mutual affection for each other for the Lord's sake. The meeting for the evening was introductory to the Anniversary of the Society on the next morning. After its services were concluded, I went with Mr. Cunningham, to the house of the Rev. Sydney Gedge, one of the Masters of King Edward's School, where he was lodging. Here several brethren were met for supper, and we had a very interesting and delightful meeting. Mr. Cunningham returned to London, in the night train at 12 o'clock,—and as my hotel was at the railway station, I remained with him and accompanied him to the car. He had made me acquainted with many valuable brethren at Birmingham, and left me well provided for by them. I parted with him after much pleasant conversation, as the train moved off for London. He is one of the brightest ornaments of his age and church, a man in whom the remarkable union of great dignity and peculiar suavity,—of ability to repress, and gentleness in encouraging,—is as distinguished, as in any one whom I have ever met. His bland, and cheerful, and intelligent countenance,—his truly elegant and polished manners, render him most attractive, and even while I write, seem shining as clearly before me, as in the happy hours which I passed with him in England. How different had his happening to be in Birmingham, make Birmingham to me! I had intended to have left the place on the next morning, feeling little concern in its manufacturing establishments, and having no acquaintance there. Now I had determined to remain with the Christian friends whom I found there, yet another day. In the morning early I removed my luggage to Mr. Gedge's, according to his earnest invitation, and was established in new quarters. The school in which he lives is a magnificent Gothic edifice, each wing of which is the residence of a master, and the centre is occupied with the public rooms of the school. The large classical school room, is considered one of the finest Gothic rooms in England. I saw no other one superior to it. The scholars are principally boys from Birmingham, though there are several boarders also, in the families of the masters. It was during the vacation, that I was there, so that I saw nothing of the operations of the school. In Mr. Gedge's family, I found all the influence of practical faithful piety. With a charming family of children, and a wife whose heart seems to be truly and deeply engaged, in educating them for the kingdom of God, with every circumstance of advantage and independence in his station, he has much to adorn his house and make it an agreeable home for his friends. From himself I received the same affectionate kindness, which from so many valued evangelical brethren had followed me every where. We had engaged to breakfast this morning with the Rev. George Lea, the successor of the lamented Bruy in Christ Church,—and a man like-minded with him. It was about a mile out of town in a beautiful suburban residence. Mr. Gedge took me out in his carriage. We met there perhaps twenty clergymen, whose feelings were all engaged in the support of the Church Missionary Society. It was an edifying and agreeable meeting indeed. A fact of no small interest to me, was, that Mr. Lea had himself been in America, and could talk with me of my own city, and the beauties and advantages of my dear native land. After breakfast was concluded, we were all assembled with a Bible for each, and I was requested to expound a portion of God's holy word, and the Rev. Mr. Langley of Berkshire, led us in prayer. Wherever in England I met with faithful pious brethren, I found them men of prayer. Our meetings together were habitually consecrated by prayer. The prayers on all these occasions were uniformly extemporaneous. On every anniversary where prayer was offered, this was also the fact. And I remarked in England what I have often noticed in our own country, that there is no such help to extemporaneous prayer, as the use of our delightful Liturgy. The best extemporaneous prayers which I have ever heard, have been from clergymen and laymen in the Episcopal Church. How destructive to the influence of true piety among us, and to the actual increase of the power of the Gospel, would be the success of their endeavours, who would shut out from us, the use of extemporaneous prayer! The converted soul must pray. And though our Liturgy for the purposes of strictly public worship for which it is designed, is unrivalled, and all that we want; it does not, and cannot answer the purposes of many other occasions when we need prayers more special and adapted. The attempt to make it the only vehicle of united prayer, is the inevitable result of a formal spirit, and the parent of this spirit in others. Let us maintain in this, not only our just liberty, but our rightful instruments of usefulness and benefit,—and give place to those who seek to trammel us in this liberty, "by subjection, no, not for an hour." The prayer on the occasion of which I speak, was most suitable and edifying, and the presence and blessing of God were in our midst, for our comfort and joy. From this service, we went again to the Town Hall to attend the second meeting of the Missionary Society, and found again a very large assemblage, many of whom came from the country around. The speeches were even more interesting than in the evening before,—and the same brethren attended, with the single exception of Mr. Cunningham. The Rev. Mr. Garbett, rural-dean of Birmingham, presided at each meeting. After the services were concluded, a gentleman from the audience came forward, and requested an introduction to me from Dean Garbett, and after expressing his thanks in a very cordial way for my speeches at these two meetings, begged me to call upon him at his manufactory, and accept some memorial of his respect and gratitude. I was equally surprised and overwhelmed at this unexpected evidence of the goodness of God. Thus his mercy follows me whithersoever I go. Alas, how unworthy, how ungrateful, I prove towards him, I mourn to think. I would, I might be enabled to render a more adequate return for such benefits. I accepted Mr. Lane's invitation, and went with Mr. Garbett to his immense manufactory of Japan ware, (papier mache) the productions of which exceed in beauty any thing of the kind I have ever seen. He presented me with two beautiful articles, the value of which made me hesitate in receiving them. But the generous donor was not to be denied, and I brought them with me, as a monument of undeserved Divine goodness, adapted to encourage and excite me to future duty. I went also with the Rev. Mr. Barrett, to visit St. Mary's Church, of which he is the present incumbent, where the venerable Edward Burn preached for 50 years, the glorious Gospel of Christ to immense crowds of hearers,—and in the ministry of which he died, full of grace and honour. His name stands with those admirable men who were the favoured leaders of the present evangelical growth of the Church of England. What a blessing have they handed down to generations to come after! How little do we estimate the difficulties in the midst of which they brought out the truth, in a darkened and cold state of the Church, while we reap such blessed effects from their faithfulness in the ministry! We all dined to-day with Mr. Gedge, making a party of near 40, whose feelings and tastes entirely united and similar, made it an occasion of much gratification. Every thing in the conversation was adapted to delight the refined taste, and to expand the cultivated intellect. And we realized the fragrance of the precious ointment of unity in feeling, and purpose, and desire! But I have not time to say more in this sheet of the delightful visit which I made to Birmingham. I must take it up again in my next.

S. H. T.

New Agent.—Mr. Samuel C. Blodgett, has been appointed Agent for the Episcopal Recorder in Providence, R. I., in place of Mr. Henry Barton, resigned.

☞ We are happy to learn that Bishop McIlvaine has arrived in our city, and is expected to preach at Grace Church on Sunday morning, and at St. Luke's in the afternoon.

NEW PUBLICATIONS.

We have received the following publications,—"Bishop Whittingham's Charge," entitled The Body of Christ; Dr. Henshaw's sermon preached at the late Maryland Convention, entitled, "The Work of Christ's Living Body." "The Twenty-fifth Annual Report of the Penn. Bible Society." "The Twenty-sixth Annual Report of the American Colonization Society." "The Nineteenth Report of the American S. S. Union." "The Tenth Annual Report of the Bishop White Prayer Book Society." "The Second Advent, by C. T. Fessenden." "No. 1. of Mr. Palmer's Letters to Dr. Wiseman," published in Baltimore, by Joseph Robinson. "Reflections upon the Believer's Rest." "Unitarianism Untenable. By D. W. I. Bakewell." For sale by R. S. H. George, No. 26 South Fifth st. Nos. 3 and 4, of "The Biblical Cabinet—Neander's History of the Christian Religion, during the first three Centuries." Father Clement, a Roman Catholic Story, by Grace Kennedy, author of "The Decision, &c." James M. Campbell & Co., 98 Chestnut st.

Part 19 of "The Encyclopædia of Geography. Lea & Blanchard. We have previously received and noticed the first 5 Nos of this work. We presume that the intermediate Nos. between 5 and 19 are also published though we have not received them.

Old Humphrey's Walks in London, New York: Robert Carter, 58 Canal st.

Very few who have read the previous volumes of this worthy old gentleman, will need recommendations from any quarter to induce them to purchase this volume. Few popular works of the day are imbued more deeply with the spirit of the Gospel than those which have come from his pen. The present volume has the additional charm of containing descriptions of all the objects of interest in and around London, turned to a religious account.

Duffield's Reply to Stuart. Millenarianism Defended. For sale by J. Whetham & Son, No. 144 Chestnut st.

An Inquiry into the Ministerial Commission, By Rev. Lloyd Windsor. We hope soon to be able to make a more extended notice of this work, in connection with several others, on the same or kindred subjects.

Abridged History of the United States, by Emma Willard. Philad.: A. S. Barnes & Co., Minor street.

Memoir of Timothy W. Lasell, or Eminent Piety the great qualification for usefulness. By Rev. Jesse C. Bosch. New York, M. W. Dodd.

Taylor's Life of Cowper.

We have received from the publisher, Mr. Edward C. Biddle, No. 6 South Fifth street, a very neat, cheap edition of this work. The price is only 37½ cents.

Personal Recollections. Charlotte Elizabeth.

We have received from Mr. John Pennington, No. 169 Chestnut street, above Fifth, a very beautiful copy of this admirable work. We have repeatedly noticed this volume with the highest commendation. It is one of the most captivating among the exceedingly attractive works of this gifted writer.

The Portion of the Soul. By H. Hooker.

Few American books have received more universal commendation, either on this or the other side of the Atlantic, than this profound and able work of Mr. Hooker's. Instead of presenting our own thoughts upon its excellencies, we here subjoin a notice which we were glad to see in the United States Gazette; and which, coming from such a source, may tend to lead some who are not much in the habit of religious reading, to look with attention over the pages of this volume.

"Though men may boast of the great advantage of practical experience, and daily active exertions, in producing results, yet it must be acknowledged that the mechanic arts and philosophy, natural and morals owe much of their advancement to the quiet study and silent contemplation, of their devotees, who, shutting out the engrossing or disturbing cares of life, concentrate their minds upon the single subject of investigation, and bring forth a knowledge that must make the practician blush. The world has given so little time, of late, to deep and quiet investigation, that it scarcely does justice to the merits of those whose theories have produced all the valuable practice of the present age. Yet daily do men see, in all the higher pursuits of life, a deficiency of thought, a neglect of abstraction from practice. If men would be great in any pursuit that is worth their time, they must often turn aside and think.—They "work up" their theory, and require new designs upon the tressel boards of their mind. A Jerome needs the wilderness to subjugate his passions, and prepare himself for the sacred desk. A Brindley can only cause water to rise above a level, by retiring to his bed for days. And mental philosophy forges its arms, and its panoply in the silence of the chamber. Such ideas are suggested by the perusal of a small volume, from the pen (and the heart, too,) of the Rev. Herman Hooker, entitled, "The Portion of the Soul." A religious volume, and the book before us is truly religious, will, of course, receive a more appropriate, and, perhaps, a more acceptable, notice, from the conductor of a religious periodical; but we do not feel that we depart from the line of duty in noticing specially this production, and commending it to the notice of others. The author has contemplated deeply, and the multitude of the thoughts that has sprung up into his mind, have been submitted to the true alembic, and sent forth condensed, the essential portion retained and exhibited.

"The first duty which the author inculcates, is the great lesson of retiring to the solemn service of deep reflection, which results in self-examination, and leads to an exposure of the weakness, the wants, and the entire dependence of the soul, and sends it to inquire at the proper source of knowledge for what is its true portion. From this inquiry, the true hearted man returns with an elevated sense of his own importance, arising from his newly understood relation. He finds that instead of the wretched inheritance which he had thought was the portion of his most noble part, he can exclaim with the prophet, 'Pars mea dominus, dixit anima mea.'

"When the author has inculcated that lesson, he proceeds to show how important is the new relation in which the soul is found to occupy, what is the true character of that portion, and what are the attainments indispensable to the proper enjoyment of the soul's acquisitions, and how adapted to the soul's true nature is the 'incomprehensibility' of that true portion.

"In the prosecution of the plan, the author evinces that enlarged feeling, and fulness of high conception, and that remarkable distinctness of view, which can only come from frequent and long abstraction, and patient investigation.

"The little volume is instructive, because it puts forth important truths in a way to arrest attention, and with a simplicity and force to be comprehended and applied; and while the reader is carried along the gentle stream, seeming to give up his feelings to the author, he finds that he has received in exchange some principles that must be operative to good.

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"We have read this volume as we would read Thomas a Kempis, or Coleridge, without pausing to ask whether, in certain matters, we differed from the author. We were content to hold communion with him, by feelings that his own volume had called up, and to seek to cherish those feelings, and encourage them to become principles for action. And we hope that thousands whose hearts present better soils for such seeds, will use the little volume, and encourage the growth of pious resolves that must spring up where it is allowed to scatter.—Few will read it without thanking the author for the enlarged views which he has presented, and the profitable resolves to which he leads them."

The volume may be found at No. 178 Chestnut street.

Intelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

The Journal of the Convention has made its appearance in a very neat form. From the Bishop's Annual Report it appears that he has administered confirmation during the past year 78 times, and confirmed 1247 persons, 741 of these being in the city: he has consecrated seven churches,—held ten ordinations, admitting seven to Priests' and the same number to Deacons' orders. There are in the Diocese 29 candidates for holy orders: and the whole number of clergymen canonically resident in the Diocese, as appears from the Bishop's list made up May 16, 1843, is one hundred and eleven.

Downingtown Church.—The corner-stone of a new church, to be called St. James', was laid at Downingtown, Chester county, Pa., on Tuesday, the 20th inst., in the presence of a very respectable and attentive assemblage. The clergy present on the occasion, were the Rev. Messrs. Clemson, Kirke, Rees, and White, the Rector of the parish. The services having been introduced by the reading of appropriate Scripture texts, and the Lord's Prayer, and a collect, the Rev. Mr. White descended to the stone, and having used a suitable form for laying it, made the deposite of a Bible, a Prayer Book, the Journal of the last Convention, and the late Charge of Bishop Onderdonk. This was succeeded by a suitable prayer, and the reading of the 132d and 133d Psalms, by the Rev. Mr. Rees. Addresses were now made by the Rev. Messrs. Clemson and White; after which, a portion of the 96th Psalm was sung, and the whole concluded with prayer by the Rev. Mr. Kirke.

It is very pleasing to learn, that the indefatigable Missionary at D——, is succeeding so well notwithstanding that the Church has been exceedingly opposed and vilified, not so much by those who have already occupied the ground, but by those whose determination has been avowed to hunt her down and persecute her wherever she is planted. But the Lord is on our side; and our brother is still determined to labour with faith and patience, and we trust it will ever be his highest ambition to uphold a crucified Saviour in His Church. Several persons will partake of the rite of confirmation on Sunday next, and special efforts are bestowed upon the Sunday school, the good effects of which are already being developed.

It may be well to observe, in order that some others in our large and flourishing churches may be stimulated to similar enterprises, that the Missionary at this station, is wholly sustained, and indeed, the whole undertaking is chiefly to be attributed to the exertions of a few young men, connected with St. James' Church, Philadelphia. Surely there is a wide field for others to operate in our diocese. A few banded together in every city congregation could easily support a missionary in the country without the other charities of their respective churches, being affected by it. I apprehend that the contributions of St. James' Church, to other benevolent purposes, have not been lessened by this extra effort. Let our churches try it. And at this juncture, when our diocesan Missionary Society is requiring and soliciting aid from the various parishes, let some of the churches select stations, and become responsible for the missionary's salaries. What will be done for the Church at Philadelphia! Seer.

MASSACHUSETTS.

BISHOP EASTBURN'S APPOINTMENTS FOR VISITATION DURING THE MONTHS OF JULY AND AUGUST.

Thursday, July 6, Christ Church, Cambridge. Friday, 7, Cambridgeport. Fourth Sunday after Trinity, July 9, Salem; and in the evening, Marblehead. Monday, 10, Marblehead. Tuesday, 11, Newburyport. Wednesday, 12, Amesbury. Thursday, 13, Andover. Friday, 14, do. Fifth Sunday after Trinity July 16, morning Chelsea; evening, South Boston. Monday, 17, Quincy. Tuesday, 18, Hanover. Wednesday, 19, Marshfield. Thursday, 20, Bridgewater. Sixth Sunday after Trinity, July 23, New Bedford. Wednesday, 26, Nantucket. Friday, 28, Fall River. Seventh Sunday after Trinity, July 30, Newton Lower Falls. Monday 31, Hopkinton. Tuesday, August 1, Wilkinsonville. Wednesday, 2, Worcester. Friday, 4, Clappville. Eighth Sunday after Trinity, August 6, Springfield. Monday, 7, Blandford. Tuesday, 8, Otis. Wednesday, 9, Van Deusenville. Thursday, 10, Great Barrington. Friday, 11, Stockbridge. Saturday, 12, Lenox. Ninth Sunday after Trinity, August 13, Pittsfield. Monday, 14, Lanesborough. Tuesday, 15, Ashfield. Wednesday, 16, Greenfield. Thursday, 17, do. Friday, 18, Montague. Tenth Sunday after Trinity, August 20, Northampton.

RHODE ISLAND.

The annual Convention of the Church in Rhode Island assembled in St. Stephen's Church, Providence, on the 13th inst. There was a full attendance of the clergy, and a respectable attendance of the laity. The Convention sermon was preached by the Rev. Mr. Taylor of Lonsdale. It was exceedingly creditable to the preacher, and was listened to with great satisfaction by all present. Its theme was the Church—its origin—its principles—its work—and its destiny. The Rev. Dr. Crocker was elected President, and Rev. A. D. Cole, Secretary. The Rev. Messrs. Hathaway, Waterman, and Crane, and Messrs. Resolved Waterman, Thomas Burgess, and George Mumford, were elected members of the Standing Committee.

The deliberations of the Convention were entirely harmonious. The parochial reports presented an encouraging view of the spiritual condition of the diocese. Two new parishes were admitted into union with the convention, and the report of the Board of Missions encourages the hope that there are several places where the Church will be soon established. During a part of the session, the convention were gratified with the presence of the bishop elect, the Rev. Dr. Henshaw, who preached on Wednesday evening, the 14th inst., to a large and deeply interested audience. Under the supervision of such a man, the prospects of the Church in this diocese are highly encouraging.—*Christian Witness.*

NEW-YORK.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Thursday, July 6, Islip, *Suffolk county*, Consecration A. M., Confirmation P. M. Fourth Sunday after Trinity, July 9, Tompkinsville, *Richmond county*. Wednesday and Thursday, 12 and 13, St. Ann's Hall, Flushing, *Queens county*. 14, 15, St Thomas' Hall do. Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, St Paul's College, College Point, Ordination. 18, 19, do., Visitation.

Church of the Ascension, New York.—Bishop Eastburn is expected to officiate in this Church both morning and evening of Sunday, July 21.

The quarterly sermon in behalf of the Mission Church of St. Matthew's, will be preached in the evening at 7½ o'clock.

A collection will be made in behalf of said Church.

WESTERN NEW YORK.

In a recent tour of Episcopal visitation, as we learn from the Gospel Messenger, Bishop De Lancey officiated and held confirmation in a large number of parishes which he visited. The following is a record of the number confirmed in each place. In Wethersfield *seven*; in Batavia *nineteen*; in Lockport *twenty-two*; in Medina *forty*; in Rochester, St. Luke's Church *twenty-eight*; in Grace Church *eleven*. The above visitations took place between the 5th and 18th of June. The whole number confirmed in the Bishop's present tour is reported to be 186.

BISHOP DE LANCEY'S APPOINTMENTS.

Sunday, July 2, St. Mark's, Hunt's Hollow, confir., 10½ A. M., 2 P. M. Wednesday, 5, St. Paul's, Angelica, confir., 10½ A. M. Thurs., 6, Phillipsville, 10½ A. M. Frid., 7, Cuba, 10½ A. M. Sun., July 9, St. Stephen's Olean, confir., 10½ A. M., 2 P. M. Tues., 11, St. John's, Ellicottville, confir., 10½ A. M., 2 P. M. Thurs., 13, St Paul's Mayville, confir. 10½ A. M. Frid., 14, St. Peter's, Westfield, confir., 10½ A. M. Sun., July 16, Trinity, Fredonia, confir., 10½ A. M., 2 P. M. Mond., 17, St. Peter's, Forrestville confir., 10½ A. M. Tues., 18 La Grange, confirmation, 11 A. M. Thurs. 20, St. Paul's, Aurora, confir., 10½ A. M. Frid., 21, St. Paul's, Buffalo, ordination, 10 A. M. Do. do. Trinity, Buffalo, confir., 3 P. M. Satur., 22, Grace, Black Rock, confir., 10½ A. M. Sund., July 23, St. Paul's, Lewiston, 10½ A. M. 2 P. M. Mond, 24, Youngstown, 11 A. M. Tues., 25, Niagara Falls, 11 A. M.

DELAWARE.

BISHOP LEE'S APPOINTMENTS.

Friday, July 7th, Milford—Evening. Saturday, 8th, Cedar Creek, A. M. Do. do. Milton, Evening. Sunday, 4th after Trinity, 9th, St. Georges, A. M.—*Communion*. Do. do. Lewis, P. M. Monday 10th, do. Evening. Tuesday, 11th, Long Neck, P. M. Wednesday, 12th, St. George's, A. M. Do. do., Georgetown—Evening. Thursday, 13th, do., Convocation. Friday, 14th, Millsboro', P. M. and Evening. Saturday 15th, Dagsboro', A. M., Convocation. Sunday, 5th after Trinity, 16th, St. John's, Little Hill, A. M.—Confirmation. Do. do., Christ Church, Broad Creek, P. M. Do. do., Seaford, Evening. Monday, 17th, do., A. M.

VIRGINIA.

Theological Seminary of Virginia.—The annual examination of the students of the Theological Seminary of Virginia, in conformity with the regulations of that Institution, will begin on Monday, the 10th of July and be continued until Thursday; on the afternoon of which day, there will be exercises by the senior class.—*South. Ch.*

Society for the Education of Pious Young Men for the Ministry of the Protestant Episcopal Church.—The annual meeting of this society, will be held on Thursday, the 13th of July, at the Theological Seminary. The sermon before the society will be preached by the Rev. Wm. Suddards, Rector of Grace Church, Philadelphia.—*Ib.*

Appointments of the Bishop and Assistant Bishop of Virginia for July.—On Saturday and Sunday, the 8th and 9th of July, they both expect to be at Falls church, Fairfax county, Virginia. The following week at the Seminary and High School, attending the examinations of the same. On Sunday the 16th, they will be in Alexandria, admitting candidates to holy orders. On Monday, the 17th, the Assistant Bishop will proceed to Leesburg, and spend Tuesday and Wednesday in that place. Friday and Saturday at Middleburg. Sunday, 23, at Upperville. Tuesday and Wednesday at the new church, in Leeds parish, Fauquier. Friday and Saturday at Warrenton. Sunday, the 30th, at the new church in Fauquier, near Mr Stovins. Tuesday at Haymarket. Wednesday and Thursday at Brentsville.

TENNESSEE.

We have received the Journal of the proceedings of the sixteenth annual Convention of this Diocese, which met on the tenth of May, in Calvary Church, Memphis. From the Journal we learn that there are thirteen parishes, and twelve clergymen in the diocese. Eight of the clergy attended the Convention, and lay delegates from five of the parishes. The Bishop admitted the Rev. Mr. Merrill of Mississippi, to Priests' orders, and confirmed nineteen persons during the sittings of the Convention. The Bishop in his report, states, that two persons have been admitted as candidates for holy orders, one church consecrated, and sixty-three persons confirmed.

FOREIGN.

English News.—The London "Quarterly Review," which has hitherto been in the Tractarian interest, has renounced that alliance, and is now most valiant in its assaults upon the whole Oxford School.

The persons appointed to examine Dr. Pusey's sermon preached before the University, which gave so great offence from its supposed popish character, were the Rev. the Vice-Chancellor; the Rev. Dr. Faussett, Margaret Professor of Divinity; the Rev. Dr. Ogilvie, Regius Professor of Pastoral Theology; the Rev. Dr. Hawkins, Provost of Oriel; the Rev. Dr. Symons, Warden of Wadham; the Rev. Dr. Jelf, Canon of Christ Church.

The Regius Professor of Divinity at Oxford, Dr. Hampden, has been prosecuted by Mr. Macmullen, a young fiery Tractarian. The Professor, as was his duty, gave theses for the usual exercises for the degree of B. D. Mr. Macmullen did not like the theses that he received as they would bring him out distinctly on the points held by Tractarians in relation to the Eucharist, and Tradition. Mr. M. therefore selected two theses for himself. Dr. H. very naturally refused to receive them, or act as Moderator in the Divinity School. On the ground of the injury that Mr. M. has received by this refusal he has brought an action for damages against Dr. Hampden, in the Vice Chancellor's Court.

Obituary.

Died, in Petersville, Frederick Co., Md., on the 13th of June, Thomas Hillenry West, aged 20—the eldest son of Levin West.

His death is one among the many instances which shows the worth of the Episcopal Church. As to his intellectual endowments, he ranked among the brightest and highest, possessing the noblest powers of perception, a retentive memory, a clearness in comprehension, a justness in application, and a firmness in the moral principle of right. He was amiable almost to a weakness, devoted in affection to friends, complying in the wishes of his parents with a filial sweetness, showing to his brothers and sisters a careful, quickening and increasing attachment; and through all this *united good* there run a vein of humour, which rendered him a welcome and cheering companion.

A few weeks before his sickness, he commenced the study of law, entering into it with all the avidity peculiar to ambitious and energetic youth, and if he had lived, would have been one of the first in that profession, for he had all the natural eloquence, and vivacity of idea necessary to the successful lawyer. When he passed away from us we were bereaved in the loss of the man, but dying as a sincere penitent, and received of the grace of God, we could but rejoice in the certainty of his bliss. A few days before his death, without any excitement from the exhortations of friends, or fears of the future, he acknowledged his Saviour, and humbly returned to the fold of God—from that time till the hour of his departure he spent his parting moments in prayer, singing, and exhortation, and his views of the justness of God, were clear and matured; the whole nature and beauty of the redemption was grasped and comprehended with a heart of faith, and each word and look spoke the indwelling of the Holy Ghost. His quotations from the Scriptures were singularly applicable and impressively uttered, he seemed but a temple wherein was the oracle of the true voice of God. Though he never had been a sincere worshipper in the Sanctuary of the Lord, yet *now* the collects and different portions of the Prayer Book, were repeated with a distinct earnestness at once solemn and affecting. Until his last moment, religion, as it comes through the preciousness of the Saviour, the sanctifying sweetness of the Holy Spirit, and the purity of the Episcopal Church was his only theme, he adapted it in his own beautiful language to every person present. In listening to his outbreathing of rapture, and to his petitions in the strong and impressive phraseology of our Prayer Book, we could but feel as if communing with the visible presence of our Lord. In his death, his family are sorely bereaved, yet consoled by feeling assured of his eternal happiness—society is bereaved, for a brilliant mind has gone from its midst, and the Church is bereaved, for his example would have been a burning lamp within her Sanctuary—but all loss must be swallowed up in the thought of his peace and rapture, in the unending praise of heaven, and we must endeavour to meet him there.—*Communicated.*

Ecclesiastical Calendar.

THIRD SUNDAY AFTER TRINITY.—July 2.
Proper Lessons for Morning Service, Gen. xxxvii. Acts xi. Evening, Gen. xli. 2 Tim. iii. and iv. to v. 9.

FOURTH SUNDAY AFTER TRINITY.—July 9
Proper Lessons for Morning Service, Gen. xxxviii. Acts xvi. Evening, Gen. xlv. Tit. ii. & iii. to v. 10.

FIFTH SUNDAY AFTER TRINITY.—July 16
Proper Lessons for Morning Service, Gen. xlii. Acts xx. Evening, Gen. l. Heb. x.

SIXTH SUNDAY AFTER TRINITY.—July 23.
Proper Lessons for Morning Service, Exod. iii. Acts xxiii. Evening, Exod. v. Heb. xi.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Radnor,	Sunday,	July 2d,	Morning
St. Peter's, G. T.,	do.	do.	Afternoon
Kingsessing,		July 4th,	Morning.
Paquea,	Sunday,	August 6th,	Morning.
Leacock,	do.	do.	Afternoon.
Paradise,		7th,	Morning.
Pottstown,	Sunday,	13th,	Morning.
Douglassville,	do.	do.,	Afternoon.
Phoenixville,	do.	do.	Evening.
Valleyville,	Sunday,	20th.	
New London X Roads,	Sunday,	27th,	Morning
West Marlboro',	do.	do.	Afternoon.

ST. ANDREW'S CHURCH.

Sunday next being the *first* Sunday in the month, there will be no service in this church in the afternoon—evening service to commence at 8 o'clock.

ST. PHILIP'S CHURCH.

During the absence of the Rev. Mr. Neville, in England, this Church is under the pastoral charge of the Rev. Wm. Trapnell; his residence is the north-east corner of Eighth and Vine sts., Philadelphia.

NASHOTAH MISSION.

The attention of the friends of the Church is requested to a collection now making for the benefit of the Nashotah Mission in Wisconsin Territory. The Missionary's need "any clothing, of either a winter or summer texture, no matter how coarse or of what color, no matter how small the pieces should be, but such as could be worked up for the clothing of our students by the Prairie Village Sewing Society, which is ready to make up all our clothing.

Any articles directed to the care of Mr William Musgrave, and sent to No. 175 Market street, will be forwarded to the station.

NOTICE.

A meeting of the Society of the Theological Seminary of Virginia, will be held at the Seminary, on Wednesday the 12th July, at 11 o'clock A. M.

Henry H. Bean, Rec. Secretary.

PROTESTANT ASSOCIATION.

A special meeting of the Board of Managers of the American Protestant Association, will be held in the lecture-room of the Rev. Mr. Boardman's Church, corner of 12th and Walnut, on Thursday afternoon next, the sixth inst., at 4 o'clock. Business of importance will come before the Board, and punctual attendance is requested.

ACKNOWLEDGMENTS.

FOR KENYON COLLEGE.

From Robert Rhodes, Brooklyn, L. I.	$ 5 00
Previously acknowledged,	479 41
	$484 41

William Stavely & Co.

BIBLICAL CABINET.

NOW ready, No. 4 of the Biblical Cabinet, being a continuation of Neander's History of the Christian Religion during the first three Centuries. This book will be completed in the next number.

JAS. M. CAMPBELL & CO.
July 1 98 Chestnut st., up stairs.

NEW BOOKS.

THE Remains of the Rev. James Marsh, D. D., late President, and Professor of Moral and Intellectual Philosophy in the University of Vermont, with a Memoir of his Life.

Also,—A Compendious Ecclesiastical History from the Earliest Period to the Present Time, by the Rev. William Palmer, M. A., of Worcester College, Oxford, with a Preface and Notes, by an American Editor.

Also.—Millenarianism Defended,—a reply to Professor Stuart's "Strictures on the Rev. G. Duffield's recent work on the second coming of Christ." by George Duffield, Pastor First Presbyterian Church, Detroit.

The Poetry of Home and School, selected by the Author of the "Theory of Teaching," and "Edward's first Lessons in Grammar."

And, Precept upon Precept, or a second series of the Earliest Religious Instruction the Infant Mind is capable of receiving; with verses illustrative of the subjects, by the Author of "Peep of Day," "Line upon Line," &c.

Just received and for sale by H. HOOKER,
No. 178 Chestnut st., opposite the Masonic Hall.
July 1

GREAT REDUCTION.

FOX'S Book of Martyrs, the handsomest edition now in print, bound in cloth, with 32 engravings,—price only $1 50! Editions much inferior to this beautiful one, formerly sold at $2 50.

JAS. M. CAMPBELL & CO.
July 1 98 Chestnut st., up stairs.

NEW PUBLICATIONS.

WALKS in London and its Neighborhood, by Old Humphrey.

Father Clement, a Roman Catholic Story, by Grace Kennedy, Author of Donallan, &c. &c.

The Family of Bethany, by L. Bonnet.

Bickersteth on the Lord's Supper, a new and improved edition. For sale by

JAMES K. SIMON,
July 1 5th st., above Spruce.

MONEY RECEIVED FOR THE RECORDER.

Charles H. Clay, Pottstown, Pa.	$ 2 50
Rev. Francis Vinton, Newport, R. I.	10 00
Miss Sarah Hibbs, Bristol, Pa.	2 50
Soc'y of Inq. Theol. Seminary, Prince Edward C. H., Va. (to April 1844)	5 00
Beaufort, S. C.—Henry M. Stuart, Mrs. Mary Barnwell, Thomas Fuller, Jr., Mrs. Mary B. Elliott, each $2 50,	10 00
Mrs. Charles Taylor, Port Conway, Va.	8 50
R. D. Coan, Guilford, Ct.	2 50
P. R. Colman, Ellicottsville, N. Y.	2 00
John Dorr, New York,	15 00
Richard W. Field, Sturgeonsville, Va.	8 00
St. Croix, W. I.—William Beach, Esq., Mr. Farrington, Mr. Gordon, each $2 50, per J. Fisher Leaming, Esq.	7 50
Providence, R. I.—Miss Abby Harris $1 25—Mrs. S. Dorr $5—Mrs. E. Carrington, Jr. $5—Mrs. Moses B. Ives $5—W. T. Grinnell $5—Miss Nancy Shove $1 25—Miss Julia B. Jones $5—Richard Waterman $5—A. W. Snow $0 62—R. H. Ives, B. C. Shaw, Russel Warren, Mrs. Crawford Allen, S. Adams, Jr., C. Farnum, Jr., E. Dyer, Jr., R. S. Shearm, Wm. P. Blodgett, A. B. Thomas, S. C. Blodgett, Thomas Fletcher, Miss Godfrey, Mrs. Abby Beckwith, H. P. Franklin, Benjamin Saunders, Philip Allen, Mrs. Abby C. Smith, Joseph J. Cooke, Aaron Smith, G. W. Arnold, Resolved Waterman, each $2 50,	88 12
Miss Le Baron, Bristol, R. I.	2 50
Wm. G. Bowen, East Greenwich, R. I.	7 50
Rev. A. H. Vinton, Boston, Mass.	5 00
Thomas J. Hosea, Shiloh, Ala.	2 00
James Kelley, Esq., Kilmarnock, Va. (to April 1846.)	10 00
Rev. S. T. Carpenter, Sharon, Ct.	2 50
R. W. Howell, Esq., Camden, N. J.	2 50
	$193 62

Poetry.

Selected for the Episcopal Recorder.

THE PILOT.

The waves are high, the night is dark,
 Wild roll the foaming tides,
Dashing around the straining bark,
 As gallantly she rides!
"Pilot! take heed what course you steer,
 Our bark is tempest driven!"
"Stranger, be calm, there is no fear
 For him who trusts in heaven!"

"Oh, pilot! mark yon thunder cloud—
 The lightning's lurid rivers: ;
Hark to the wind, 'tis piping loud,—
 The mainmast bends, and quivers!
Stay, pilot, stay, and shorten sail,
 Our stormy try-sail's riven!"
"Stranger, what mattereth, calm or gale,
 To Him who trusts in heaven!"

Borne by the winds, the vessel flees
 Up to that thunder cloud;
Now tottering low, the spray-winged seas
 Conceal the top-mast shroud.
"Pilot! the waves break o'er us fast,
 Vainly our bark has striven!"
"Stranger, the Lord can rule the blast,—
 Go put thy trust in heaven!"

Good hope! good hope! one little star
 Gleams o'er the waste of waters;
'Tis like the light reflected far
 Of Beauty's loveliest daughters!
"Stranger, good hope He giveth thee,
 As He has often given;
Then learn this truth,—whate'er may be,
 To put thy trust in heaven!"

MOTHER, HOME AND HEAVEN.

The sounds that fall on mortal ear,
 As dew-drops pure at even,
That soothe the breast, or start the tear,
 Are mother, home, and heaven.

A mother—sweetest name on earth,
 We lisp it on the knee,
And idolize its sacred worth
 In manhood's infancy.

A home—that paradise below,
 Of sunshine and of flowers,
Where hallowed joys perennial flow
 By calm, sequestered bowers.

And heaven—the port of endless peace,
 The haven of the soul,
When life's corroding cares shall cease,
 Like sweeping waves to roll.

O weep not then, though cruel time
 The chain of love has riven;
To every link, in yonder clime,
 Re-union shall be given.

O, fall they not on mortal ear
 As dew-drops pure at even,
To soothe the breast, or start the tear,
 A mother, home, and heaven!

THIRZA.

We shall close our extracts in the present No. from this interesting narrative.

Thirza understood what was passing in his mind, and placed the Bible out of his sight; her heart was filled with gratitude to the Lord for she clearly discerned his providential leading in this circumstance, and prayed with greater assurance of faith for the conversion of her father. No allusion, however, was made by either party to the circumstance; but from this time Thirza always read the Bible in her father's sight. She patiently waited till the Lord should again open the door. It was evident that her father had been much impressed with what he had heard; and the firm hold it had taken of his mind, appeared some little time after, when without any leading towards the subject, he inquired abruptly, "Thirza, what was said in that verse about the new birth?" She repeated the words without comment, rejoicing secretly at this indication that a work was commencing in his heart.

The internal uneasiness arising from his unsettled state of mind, often made Eliezer peevish and irritable; and one morning, after passing a sleepless night, in which his cough had been more than usually troublesome, his ill humour broke out in much violence against his faithful nurse; but with great effort she persevered in her wonted gentleness of manner. He afterwards seemed sensible of his unkindness, and expressing his regret at what had passed, asked her forgiveness; but she entreated him not to mention the subject, and with tender caresses assured him how gladly she would bear everything to see him well and happy. "I must tell you candidly, Thirza," added he, "you are an enigma to me; you have always been an affectionate child, but the change which has lately taken place in your behaviour is quite unaccountable; I cannot comprehend it; whence does it arise?"

"From the new birth, dear father, through faith in the Messiah;" replied she, in a low tone of voice. Eliezer drew back, and after a short pause exclaimed, "Thirza, tell me freely, who was it that seduced you to embrace the Christian faith? Tell me freely, and without hesitation!"

Nothing could be more welcome to Thirza than such a request from her father, who thus afforded her an opportunity of bringing before him the attractive power of the cross. She related, with the confidence of a child, and the enthusiasm of a young convert, the providential way in which she had been led to embrace the truth. When she spoke of her first school, he sighed, and said, "Ah! it is then from that school that the curse proceeds which hangs over our house. Could I have conceived the possibility of such a result, never would I have sent you hither."

"Say rather the blessing, my father,—at least as regards myself; and who can tell——"

"You know not what I know," cried he, "but go on." When he spoke of the 53rd of Isaiah, which she turned to and read to him, he said with some severity, "Thirza, it is presumptuous for an ignorant girl to interpret the Law and the Prophets. It is the business of the learned, and they have explained that chapter in a very different manner." He then began to combat her belief in the truth with the usual objections and sophistical intepretations of the Rabbis. She however clearly saw that he was fighting against the impression which the truth had made upon his mind, in order to fortify himself against conviction. She therefore said mildly, "My dear father, I cannot argue; I am, it is true, an ignorant girl, little acquainted with these matters; yet I can testify before God, that I speak only of what I have myself experienced. This I know and am assured of, my sins, have been forgiven. The Lord Jesus is mine, and I am his. Oh! my beloved father, would that you also experienced the fulness of this blessing! Oh! that you would pray to God to open your understanding."—Here he again interrupted her with apparent displeasure, but in truth with the desire to escape from the force of her words, which affected him more than he chose to acknowledge, and he bade her continue with her narration. She told him of the sermon which she heard on that eventful Sunday, and with peculiar emphasis repeated the words of the imprecation. "His blood be on us and on our children," which at that time so greatly alarmed her, but which now, in their secondary meaning, were the joy and comfort of her life. With the natural eloquence of grief, she expressed the anguish which she then felt that the curse was resting upon her, upon her father, and upon her beloved mother, who has already been summoned before the judgment seat of God. Eliezer sighed deeply at the mention of his wife, and struggled to suppress the emotion which almost overwhelmed him. He then desired Thirza to be silent, saying that so much talking fatigued him, and that he wished for a little rest. He accordingly composed himself to sleep; and Thirza, who was much affected, availed herself of this quiet interval to hold converse with God in prayer, and to supplicate fervently for her father's spiritual welfare. She had a good hope that the Holy Spirit was already beginning to influence his mind, and she awaited, with anxious expectation, the result of the Lord's dealings. A slight noise interrupted her meditations, and listening attentively, she thought she heard her father speak. She approached: at first she heard only a low murmur—he seemed to be engaged in prayer, and she caught the sound of the word "blood." She listened with increased eagerness, and heard more distinctly that her father repeated the word. He opened his eyes and looked at her with surprise, as she leaned over the bed, and said, "What do you want, Thirza?" She replied that she thought he inquired for something; he lay still for a while, and then, as if roused from deep reflection, said, "Tell me, Thirza, is there not in the book of the Christians, something about the blood which cleanses from sin?" Surprised at the question, she replied, "You probably mean the verse, 'The blood of Jesus Christ his Son, cleanses us from all sin.'" (1 John i. 7.)

"Yes, that is it, I think."

"I learnt these words in a prayer while I was at school," replied Thirza, "and they recurred to me very vividly, at the time I was so uneasy on account of my sins, and proved a great comfort to me. But may I ask, dear father, how you became acquainted with these words."

"My dear child, do not speak to me about it; you do not know how it affects me."

"May I not know from whom you heard them; you have never read any Christian book have you?"

"Her father was silent. After a pause, as if aroused from a severe internal conflict, against which he had in vain struggled, he exclaimed, "I cannot conceal it any longer. I will tell you, Thirza, on condition that you never allude to the subject; it has never yet passed my lips, and I intended to carry the secret with me to the grave. I heard these words from the lips of your dying mother—they were her last words."

This avowal was a great effort to Eliezer, and, overcome by the feelings which harrowed his soul, he sank back upon the pillow, and covered his face with his hands to conceal his tears; but loud sobs and broken exclamations betrayed his internal anguish. Thirza was no less affected. She could scarcely believe that she had heard aright, so surprised, nay confounded, was she by this communication. Were these indeed the last words of her beloved mother? Had she passed into the presence of God trusting in the blood of the eternal covenant! How gladly would Thirza have heard more—how greatly did she long to ask for further particulars; but her father was so deeply moved she durst not venture. An impenetrable veil still hung over this expression of her dying mother; yet she thought she could discern in it a revelation of the grace of God, whose ways are secret, and who leadeth the blind by a way they know not; and a ray of joyful hope that her mother had obtained an interest in the blood of Christ, shone into her heart. She threw herself in silent adoration before the Lord, and gave free vent to her tears—tears of gratitude for the wonderful riches of his mercy.

We should do injustice, we fear, to the publisher, were we to proceed any farther in our extracts from this delightful little volume. We hope that those who have been interested in the sketches given in our columns, will not fail to possess themselves of the book, and learn the winding up of the narrative, which shows most clearly, and exemplifies most fully THE ATTRACTIVE POWER OF THE CROSS. This little volume is for sale by *H. Hooker, 178 Chesnut street.*

STRIVE TO ENTER IN.

It should be the chief desire of our hearts, and the chief object of our lives, "to enter in at the straight gate." It is not for us to know, or to enquire, whether few or many be saved. It is enough to be assured by the Lord of heaven and earth, that many will be lost; and it is a most solemn reflection, that *we* shall be among the lost, unless we obey the divine injunction, "Strive to enter in at the straight gate."

In a very important sense, our final salvation will depend upon ourselves; for though we must be saved by grace, we can never reach heaven without choosing it for our portion, and laboring to gain its blessed abodes.

"The work to be performed is ours;"

the strength is from above; and this strength is always imparted where there is a mind to work. The grace of God will visit every willing heart; but it will never exert its genial influences upon a soul that feels not its need of Divine aid, and has no longing aspirations after the gift of the Holy Ghost.—And we should ever bear in mind, that unless we seek and secure the influence of God's Spirit, we shall fail of eternal life.—Depending upon these influences, we are to labor and strive. Looking unto Jesus, we must run the heavenly race. Like the man with the withered hand, who had no power of his own to obey the Saviour's command to stretch it forth, but who, in *striving* to obey, was graciously assisted and restored—we must feel our need of Divine assistance, while, at the same time, we "strive to enter in at the straight gate." If we thus strive we shall gain the prize. If we thus strive, whatever be the lot of others, whether few or many rise to the life immortal at God's right hand, we ourselves should be received into that kingdom where is fulness of joy, and where are pleasures forevermore.

[*Chris. Witness.*

THE EXAMPLE OF MOSES.

What an admirable example is that of Moses for the Christian! Never was the true church of God at so low an ebb as in the brick-kilns of Egypt. Never did the world bid higher for a follower, than the court of Pharoah, and yet, by divine grace, had this consistent servant of the Most High strength and resolution to prefer "the reproach of Christ" to all these treasures and immunities, and voluntarily to unite himself to those who were suffering the world's enmity and the world's wrong. Let no one attempt to shelter himself while disobedient to God's express command to "come out, and be separate" from the sinful pleasures and practices of the world, by a reference to his peculiar rank and station. Let no one say this may be sufficiently easy for those whom Providence has placed in the middle or lower walks in life, but for me it is impossible. Be assured that God gives no general commands without offering to each, and to all, grace, and strength, and power to fulfil them, and, if any individual fail, it will be in vain to plead his worldly circumstances in extenuation. For if his difficulties be greater than those of others, hath not God expressly said, that he "giveth more grace"—more in proportion to the trial to be borne, the temptation to be resisted, the impediments to be overcome!—*Blunt on the Pentateuch.*

For the Episcopal Recorder.

NAPOLEON'S VALUE OF TIME.

Napoleon Buonaparte having one day visited a school, said to the scholars, on his leaving them, "My lads, every hour of lost time is a chance of future misfortune." One of his Biographers (Bourienne) adds that these remarkable words afford the maxim which formed, in a great degree, the rule of his conduct. Well did he understand the value of time, even his leisure was attended with some exertion of mind.

If this *soldier of the world* found, as he did, numerous advantages resulting from careful use of time, should not the Christian soldier obey the injunction of his Master: "*Redeem the Time.*"

For the Episcopal Recorder.

SCRIPTURE ILLUSTRATION,—WANT OF WATER IN THE EAST.

In those immense plains, (those of Egypt,) scorched by the vertical rays of a burning sun, water, elsewhere so common, becomes an object of contest. The wells and springs, those secret treasures of the desert, are carefully concealed from the traveller, and frequently, after the most oppressive marches, nothing could be found to allay the urgent cravings of thirst but a little brackish water of the most disgusting description. In the vast plains of Bohahireh, *the mirage* every moment presented to the eye vast sheets of water, while as we advanced, we found nothing but barren ground, full of deep cracks.—*Bourrienne's Napoleon.*

For the Episcopal Recorder.

NOTES FROM A COMMON PLACE BOOK.

There are some fine and very striking passages in an old work (A. D. 1751). "The Gentleman's Gallery; from which I extract the following excellent remarks, *incerto auctore*. Seek to do good. "It were the noblest study a gentleman could entertain himself with, to search the various wants of those within his sphere. But then he must be one to do it with a candid design; the more opportunity to apply himself to their aid, he must not treacherously enquire who wants knowledge, to deride, but to instruct them: not hunt out a debauched person to make him his *companion*, but his *convert*: not find out quarrels to foment but to compose them; in a word, not to pry into other men's concerns like a busy body, but a friend; not to comply with his own curiosity, but their need."

An *Ephemeral Kingdom*.—The King and Queen of Etruria, in Italy, were forced on the Tuscans by Boonaparte, in 1801. The king died in 1803, when yet a young man, and the Queen was in 1807, expelled from her throne by the very potentate who had constructed it for her. "Trust not in princes of the earth."

BUONAPARTE AT MASS.

The perusal of Bourreinne's account of this ceremony, leaves on the mind a saddening feeling of its mummery and hypocrisy. "An altar was occasionally fitted up near his cabinet of business, in which he sat with four or five others. Although the ceremony seldom exceeded *twelve minutes*, yet the first consul continued to transact some business in the course of it. The next day the papers would not fail to name his having heard mass in his apartment.

ORION.

THE MOTHER'S REWARD.

I saw a little cloud rising in the western horizon. In a few moments it spread over the expanse of heaven, and watered the earth with a genial shower. I saw a little rivulet start from a mountain, wending its way through the valley and meadow, receiving each tributary rill which it met in its course, till it became a mighty stream, bearing on its bosom the merchandize of many nations, and the various productions of the adjacent country. I saw a little seed dropped into the earth. The dews descended, the sun rose upon it; it started into life. In a little time it spread its branches and became a shelter from the heat, "and the fowls of heaven lodged in its branches."

I saw a little smiling boy stand by the side of his mother, and heard him repeat from her lips one of the sweet songs of Zion. I saw him kneel at her feet, and pray that Jesus would bless his dear parents, the world of mankind, and keep him from temptation. In a little time I saw him with the books of the classics under his arm, walking alone, busied in deep thought. I went into a Sabbath school and heard him saying to a little group that surrounded him, "Suffer little children to come unto me." In a few months, I went into the sanctuary, and heard him reasoning of "righteousness, and temperance, and judgment to come." I looked, and saw that same mother, at whose feet he had knelt, and from whose lips he had learned to lisp the name of Immanuel. Her hair was whitened with the frosts of winter, and on her cheek was many a furrow; but meekness sat on her brow, and heaven beamed in her dim eye glistening with a tear, and I thought I saw in that tear the moving of a mother's heart, while she reverted to days gone by, when this Boanerges was first dawning into life, hanging on her lips, listening to the voice of instruction, and inquiring in childlike simplicity, the way to be good; and I said—This is the rich harvest of a mother's toil; these are the goodly sheaves of that precious seed which probably was sown in weeping; and your grey hairs shall not be "brought down with sorrow to the grave," but, in the bower of rest, you shall look down on him who "will arise and call you blessed," and finally greet you where hope is swallowed up in fruition, and prayer in praise.

Children's Friend.

AN INDIAN TAUGHT INDUSTRY BY BIRDS AND FISHES.

Seating myself once upon a log, (says the author of History, Manners and Customs of the Indians of Pennsylvania,) by the side of an Indian, who was resting himself there, being at the time actively employed in fencing in his cornfield, I observed to him that he must be very fond of working, as I never saw him idling away his time, as is common with the Indians. The answer he returned made a very great impression on my mind. I have remembered it ever since; and I shall try to relate it as nearly in his own words as possible.

"My friend," said he, "the fishes in the water, and the birds in the air, and on the earth, have taught me to work; by their examples I have been convinced of the necessity of labor and industry. When I was a young man, I loitered about a good deal, doing nothing, just like the other Indians, who say, that working is only for whites and negroes, and that the Indians have been ordained for other purposes, to hunt the deer, and catch the beaver, otter, raccoon, and such other animals. But it one day so happened, that while hunting, I came to the bank of the Susquehannah, and having sat myself down near the water's edge, to rest a little, and casting my eye on the water, I was forcibly struck, when I observed with what industry the meechgalingus (or sunfish) heaped small stones together, to make secure places for their spawn; and all this labor they did with their mouth and body, without hands!

"Astonished, as well as diverted, I lighted my pipe, sat a while smoking and looking on, when presently a little bird, not far from me, raised a song, which enticed me to look that way; while I was trying to distinguish who the songster was, and catch it with my eyes, its mate, with as much grass, as it could hold in its bill, passed close by me, and flew into a bush; where I perceived them together, busily employed in building their nest, and singing as their work went on. In contemplating the objects I had before me, I entirely forgot that I was hunting. I saw the birds in the air, and the fishes in the water, working diligently and cheerfully, and all this without hands. I thought it was strange, and I became lost in wonder. I looked at myself, and saw two long arms, provided with hands and fingers, and with joints that might be opened and shut at pleasure. I could, when I pleased, take up any thing with these hands hold it fast, or let it loose, and carry it along with me. When I walked, I observed, moreover, that I had a strong body, capable of bearing fatigue, and supported by two stout legs, with which I could climb to the top of the highest mountain, and descend at pleasure, into the valleys.

"And is it possible, said I, that a being so wonderfully formed as I am, was created to live in idleness; while the birds, which have no hands, and nothing but their little bills to help them, work with cheerfulness, and without being told to do so? Has, then, the great Creator of man, and of all living creatures, given me all these limbs for no purpose? It cannot be. I will try to go to work. I did so; and went away from the village to a spot of good land, where I built a cabin, inclosed ground, sowed corn, and raised cattle. Ever since that time I have enjoyed a good appetite and sound sleep; while the others spend their nights in dancing, and are suffering with hunger, I live in plenty; I keep horses, cows, hogs and fowls. I am happy. See, my friend, the birds and fishes have brought me to reflection, and taught me to work!"

(London) Teacher's Offering.

ACKNOWLEDGMENTS.

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The treasurer of the Committee for Domestic Missions, since his report of June 7th, has received the following contributions:

From the Ascension ch. Fall River Mass., for Akron, $10; do., general purposes, $1; St. John's ch., Portsmouth, N. H., for Bishop Chase, $30; St. James' ch., New London, Con., for Painesville, $20; St. Michael's ch., Litchfield, Conn., ($10 for Painesville,) $25; through J. Loney, Esq., R. A. in Baltimore, Baltimore co., St. Thomas' parish, per Rev. W. Austen, $40; Talbot co., Miss Tilghman, $2 50; King and Queen parish, Rev. Mr. Berry, $8; St. John's ch., Rev. Mr. Van Deusen, half, $9 48; All Saints' parish, Calvert co., half, $3 50; Christ ch., Washington, D. C., $28 20; do., for Jubilee College, $10; Baltimore co., Sherwood parish, half, $20; do., and St. John's, $21 04; St. Mark's and St. Matthew's parishes, per Rev. Mr. Pinckney, $9 50; St. Mary's and St. Stephen's, half, $2 14; Spring Hill parish, half, $3 25; Salisbury ch., Quar. coll., half, $1 85; Emmanuel parish, Allegany co., half, $13 86; Christ ch., Mt. Savage, half, $1 50; Cumberland Valley, ch., half, $0 50; Coventry parish, half, $3 50; St. John's parish, Prince George and Charles cos., half, $7 50; William and Mary parish, per Rev. Mr. Davis, half, $10; St. Bartholomew's parish, Montgomery co., half, $9 56; Prince George parish, Montgomery co., half, $4 86—$250 23. St. Peter's ch., Quar. coll., Columbia, Tenn., $22; St. Paul's ch., Louisville, Ky., per Rev. W. Jackson, half, $11; ch. at Wellington, N. J., $1 33; through L. P. Maury, Esq., R. A., Louisville, Ky., from St. Paul's, Millpoint, half, $2 37; Christ ch., Columbus, half, $1 53; St. Matthew's ch., Jefferson co., half, $2 50—$6 40. Emmanuel ch., La Grange, Tenn., per Rev. S. C. Lawton, $10 50; a lady of St. Paul's ch., Pendleton, S. C., $20; through D. Ravenel, Esq., R. A., Charleston, S. C., offerings of St. Stephen's and Upper St. John's, per Rev. Mr. Dehon, $16; Prince William parish, per Rev. Stephen Elliott, $40—$56. Total, $463 46.

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